

16

A DISCOURSE

UPON THE

Powers of the World to come:

OR,

The Miraculous Powers of the Gospel, and
Kingdom of our Lord Jesus Christ.

And their Certain Return at the Kingdom of
Christ in its Succession.

By T. Beverley.



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ceive money for them.

489:07

TO THE
READER.

T*His following Discourse on Miracles, cannot but have Great Relation to the Kingdom of Christ, seeing that Kingdom is the World to come, whereof we are All to speak; and Miracles are the Powers of that World to come; And so the Profitableness of it may seem Restrained to those only who having a Love to it, have considered the Doctrine of that Kingdom: But indeed, the Right Understanding, and due Consideration of Miracles, gives such Glory to the Divine Being, and Majesty, and to his Government of the World; and also to the Gospel of Jesus Christ, and to the Redemption in his Blood, and by the Renewing Grace of his Spirit; and Lastly, bath such Relation to the Eternal Salvation, and Glorification of the Saints; and on the other side, shews the certain Ruin and Destruction of wicked men; that it is humbly design'd for, and with Earnest Prayers Recommended for Universal Benefit and Edification, and as a strong Perswasive to All Holiness of Conversation.*

T. BEVERLEY.

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A

DISCOURSE

UPON THE

Powers of the World to come:

O R,

The Miraculous Powers of the Gospel and
Kingdom of our Lord Jesus Christ.

Heb. II. 4, 5.

*God also bearing them Witness with Signs, and Wonders, and
divers Miracles, and Gifts of the Holy Ghost, according to
his own Will:*

*For unto the Angels hath he not put in subjection the World to
come, whereof we speak.*

C H A P. I.

The Opening of the Text, and the Heads of the Discourse given.

THE Apostle had said in the First Verse, *Therefore we ought to give the more (that is, the most) Earnest Heed, that can be given, to the Things which we have Heard, lest at any Time we let them slip; Lest by any means they should Escape, or miss our Duest, and Deepest Consideration: For, saith he, if the Word Spoken by Angels was stedfast, and every Disobedience received a Just Recompence of Reward, how much more shall we not Escape, if we neglect so Great Salvation! That is, the Great Salvation revealed in the Gospel, with so great Lustre of Truth, and Power of Miracles.*

B For

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For This Great Salvation hath a double Evidence and Assurance of its Truth.

1. That It began to be Spoken by the Lord, who so Spake, that if he had not come and spoken to Them, They had had no sin; For He was mighty in Word as well as Deed; He spake as never man spake; and It was confirmed by them that Heard Him, even by the Apostles, who went forth in the same Spirit, and Power of Truth.

2. God bare witness to them with Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghost, in the greatest Variety and Manifolddness: That is, God gave Them All the Letters Patents, all the Credentials from Heaven that could be desired; That Our Lord came from God, and that his Apostles were sent by God, and by Christ Himself, the Lord of All.

And in all This, it is diligently to be observed, as having great Influence upon all the After Discourse; That as the Works of Christ were Great Evidences of Truth, and Testimonies to it; so the Words, or Doctrine of Christ carry'd their own Evidence: For if this be not observed, the Doctrine of Miracles will never be rightly nor truly understood.

3. These Divers Miracles, Signs and Wonders, were subject to the Wise, and Holy Counsel of the Will of God, and of the Blessed Spirit. So that only where, when, on whom, and by whom This Miraculous Power should be dispens'd, was, as on many Accounts is after to be observ'd; wholly after the Counsel of his own Will.

4. The Apostle gives the Reason of these Miraculous Powers being thus dispens'd by his own Immediate, Increased Will and Pleasure; Because they Closely Appertain to, and are Connected with the World to come, whereof (saith the Apostle) *we speak*; That is, do now, and ought to speak continually, and only, as of that World so incomparably Great, that God will neither trust Holy Angels to have any Administration of, but as Commissioned, as the Apostles were at any time by a Power given immediately to them; and not the Power Resident in, and Connatural to their own Beings, under the General Divine Concourse, and Command or Permission; For Miraculous Power, truly so, God never can Give out of his own Hand; much less therefore will he permit Bad Angels to use it; and when this World shall appear in Glory, they shall be sealed up in their own Abyss.

That therefore which I propose, by the Grace and Assistance of God, to discourse on so great a Point, shall consist of several Heads, whereby our Understandings may be Enlightened, and

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and our Hearts Affected with many Truths of Exceeding Moment.

1. I would closely enquire into, and endeavour to Explain the Nature of *Miracles in general*, and what place there is for any such Appearances of God; even peculiarly, and as on purpose, prepared, or left for them.

2. I would search after the Great Ends and Reasons why God hath at any Time Appeard by Miraculous Powers in the World.

3. I shall endeavour to make out, That though there are indeed other Great Reasons and Ends of Miracles, yet there is none so Supream and Sovereign, as that they are design'd by God to be not only *Pawns and Pledges*, but *Pieces*, and *Portions*, or *Parcels* of that *World to come*. And that this will be found to be the most Adequate Reason, or End of Miracles, upon True and Impartial Enquiry, and separation from prejudice, and pre-possession of other more Received Opinions.

4. I shall consider what Times we read of in Scripture, which God hath been pleas'd most of all to illustrate, and make Remarkable, by Miracles; and what Times have been a *Dark Place*, as the Apostle speaks, (on occasion most agreeable herewith, if not absolutely the same, viz. in regard of the powers of the *World to come*, not appearing in it;) and on what Accounts, upon a Balance of one with the other, there have been such Differences, and so great a Non Appearance of Miracles these Twelve Hundred and Sixty Years.

5. I will endeavour to debate, whether Miracles are again to be expected, and shall prove, That upon All the Considerations that are assigned as *Reasons of Miracles*, generally for herein I would speak to Men in their own Sense,) and which Divines give as *Causes* moving God to send out his Miraculous Power; That they are most certainly to be again expected; and beyond this, that the bringing in the *World to come* does much more both Require and Assure the Return of *Miracles*.

6. I will with great Freedom and Impartiality, on the occasion of the late Miraculous Providential Dispensations, shew on that Occasion, how far we may lawfully apply to God with the Expectation of a Miraculous Power in any Cases, wherein all second Causes fail, looking on it as a *Beginning of Miracles*.

7. I will, by way of Recollection upon the whole, set out the Admirable Excellency and Grandeur of Divine Power in the

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Miracles of that Time of Christ, in the Days of his Flesh, which Scripture calls *the Fullness of Time*, and argue, That for the bringing in *the Oeconomy*, or *Dispensation of the Fullness of Times*, or *All Time*; that Miraculous Power shall return in the same, and in some Respects in Grandeur, more illustrious, because more Universal, and reaching the Full Effect, or *bringing in the very World to come*.

8. I will subjoin to the whole Discourse the practical Applications flowing from it.

Position.

The Position I would lay down is this, *Miracles are Extraordinary Divine Appearances, and Efficacies of Almighty Power, whereby He Gives Testimony to the Truth of the Gospel, as declaring his Kingdom, and the World to come; the Spiritual Holy State of it, in or by the Spiritual and Holy Preparations, that give the abundant Entrance into it; and that Visible and Illustrious Glory that shall Appear; and All this by Miracles of those very Visible Specifications of that World to come, in some part and pieces of it, according to his own free Will and Pleasure; foreshewing the Great Changes that shall be, in the whole Creation of God, when that World shall so come to its entire Sum and Perfection both in Spiritual and Outward Glory.*

C H A P. II.

Of the Nature of Miracles, and the due place of them.

I Begin therefore with the First Particular; and that is to open the Nature of Miracles, upon a True and Just Consideration of them. Now that this may be understood, there must be a close Attendance of Thought given to Creation and Providence; that it may be known wherein they and Miracles differ one from another. For if we do not look upon Miracles in that, they can never be Rightly and Distinctly comprehended; For it is Evident, *Miracles, Signs and Wonders* are some *Appearances of God*, that seem to us to Transcend, and to be Exalted above the State of Creation, and the state of Providence, and of the Government of the World at this day.

And indeed, if things were rightly stated; there is no other difference between Miracle and Creation, but that Creation we look upon, as a thing past and done, settled and fix'd Ages ago; but Miracle is a thing New, and Fresh, as we may say, out of the Mint of Divine Power; and so Providence, and the Government of the World we are Acquainted and Familiar with, as things that in some Points of them we see every Day; in others we find, that in the continual Tossing and Rolling of
Things

Things, they are now and then thrown and cast up, and at least in a Revolution and larger spaces of Time, do at one time or other shew Themselves; and whether they every day, or seldom are seen, we can give Account of them, or make probable Conjectures how they come to pass by the Train, Connexion, and Dependance of one thing upon another; and so they are accounted no Miracles; but still they are in themselves all of the Nature of Miracles.

Indeed it is no Miracle to us now, that there is a Sun gives Light by Day, and the Moon by Night; this is no Miracle, as we account it now: But I desire you to consider, if there had been any men, as it is generally allowed, there were Angels at the very beginning of the Creation, when the *Earth was without Form, and Void, and Darknes* was upon the Face of the Deep; What a Miracle had it been in our Sense, to see Light? When *God said, let there be Light, and there was Light*; And so if any had been in any Former Day, and seen the making the Things that were not made out of Things that did appear before, until every following Day; as the wonderful disposal of the Waters, of the Light, as diffused into the Lights of Heaven; the Creatures Rising out of the Earth. All these, if any Intelligent Being were suppos'd, as the Angels, those *Morning-Stars* shouting for Joy, must not he needs have acknowledg'd all Miracle?

And so in the Government of Providence, if we were wise to observe it throughout, every day we should see miracles: Onely this it is because the order is stated, settled, constituted so long ago; Therefore men have got another word for Creation, and Providence; that is; *Nature*, and the *course of nature*; Because they consider, they are settled; but do not consider, not onely whose ordinance first settled them, but that every moment the word going out of the mouth of God continues them, because all are Gods servants, and they need a Fresh command every minute. *My Father worketh hitherto, and I work, without any Sabbath, Jo. 5. v. 17.*

Oh how admirably is God himself pleased to discourse this matter, and that very largely too in the latter end of the book of Job; As to creation, *Job. 38. v. 2 &c.* Saith God to Job; *Gird up thy Loins now like a man; For I will Demand of thee, and answer thou me; Where wast thou, when I laid the Foundations of the earth? Declare now, if thou hast understanding; who hath layd the measures of it, if thou knowest? Or who hath stretched the Line upon it? Whereupon are the Foundations thereof Fasten'd? Or who layd the Corner Stone thereof? When the Morning stars sang together, and the sons of God shouted for*

Joy.

Joy; or who shut up the *Sea with Doors when it brake forth, as if it had Issued out of the womb*? And so he goes on through the whole creation.

Now I say, if God should come to the *Atheists* of our days, to the men that are *setting their mouth against the Heaven*, and their *Tongue walking through the Earth*, if God should come, and say to them, *Come now you Mighry Men of Wit, and Reason, and Sense, that look upon all as sillyness, but that you your selvespeak; what if you had been by, when I was Laying the Foundations of the Earth, and had heard me command Light? when the Earth was without Form, and Void, and Darknes was upon the Face of it, and it immediately appear'd? would you have allowed it a Miracle or not? Would you have disputed it with the Heavenly Host, singing, and shouting too for joy at it? Consider it every way, and then give me an Answer, is it Miracle or not?*

And, as it is thus concerning Creation, so concerning Providence; it is perfect Miracle; for what is Miracle, but an Effect rising from the immediate word of God; now how does our Meat preserve our Life? not by it self only, but by every word that proceedeth out of the Mouth of God, as our Lord hath declared to us.

So, *How do our Cloaths warm us?* How does the whole Course of Nature maintain its Circulation? We are as ignorant in all these things, even as the *Jews* were, when Christ either Heal'd the Sick, or the Lame, or open'd the Eyes of the Blind, or cast out Devils, or whatever were the great things he did, and yet still, the things were *evident Matters of Fact*: Even so it is in the *Dayly Evidences* of the Divine Power, and Greatness, and Goodness in the Creation, and Dayly Providence.

How excellently does *David* speak upon this Subject, *Psalm 104*. He goes through this whole *Oeconomy of Creation*, and *Providence*; and therefore he begins thus, *Oh Lord my God, thou art very Great; Thou art Cloathed with Honour und Majesty, who coverest thy self with Light, as with a Garment*, and so on. Now if we do really believe, that the whole World stands by *Immediate Divine Power*, and that every day the *Motions* of it come fresh out of the *Hand of God*, and that beyond all *Natural Causes* or *Connexion of Causes*; then we must acknowledg Miracles every day.

The Prophet *Jeremy* tells us, *Lament. 3. 23*. *It is of the Lords mercies we are now Consumed, and because his compassions fail not, they are new every Morning*. We are ready to think the Light and the Life, and the mercy of this Day, are the same they were Yesterday

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day; but if we believe the Spirit of God by that Prophet, they are not the same, though of the same for Kind; yet not the same by any necessary Continuation, or Natural Connexion with those of Yesterday; but new, *new every Morning*: Now if the mercy of this *Morning be new*, why then it is certainly a Miracle; because no Power of a Creature could have produced it, or brought it forth, but an *Immediate Act of the Power of the goodness of God*; And he had not done it so yesterday, that he must needs do it to day; yet if he did not generally do it, and that anew, our Life must cease for ever; Oh if our Hearts did but Live under this *Sense of God*, how *Humble and Dependent* would it make us! We are ready to think it is the Sun's Duty to Rise to Day, because it Rose Yesterday, and we are too ready to Build upon it, that our Life shall be to Day, as it was Yesterday; but if we could consider, that it is indeed a *New Life every Day, yea, every Moment*, and that whatever Channel it runs through, yet that God alone is the Giver immediately from Himself; and it is continually a *New Gift*. If a Man were Dead, and Raised again from the Dead, then every one would look about them, and make a great wonder; but if we went up to the Fountain Head, we should find the very same Power, that Raises the Dead, giving Life every Moment; and if we could see but into that, we should see Miracle in the one, even as in the other: for both are immediately from *Infinite Power*; Both are New; Only one is out of the Ordinary Course of Gods Disposal, the other not so.

I would only argue this further on one place of Scripture, and so pass on. It is said, *Rom. 1. 20. The Invisible Things of him, from the Creation of the World, are clearly understood by the Things that are made. Even his Eternal Power and Godhead; so that they are without Excuse.* The Apostle affirms, *The Eternal Power and Godhead are in themselves clearly to be seen round about us, by the Works of Creation and Providence, and so as to leave without Excuse.* Although therefore we see not thus clearly, even the best of us; and so many bruitish, Atheistick Men nor at all; yet this cannot make the Apostle's Words of no Effect; They continue Firm; *The Eternal Power and Godhead are so to be seen, as to leave men without Excuse.* What now can Miracles do more? They can only alarm, or call us to closer Attendance: They cannot more clearly inform, enlighten or assure. We may therefore justly say of Creation and Providence, compar'd with Miracles, as the Lord said of *Moses*, and the *Prophets*, compar'd with *one rising from the Dead*: If they

will;

will not believe the one, they will not be persuaded by the other: If not by Creation and Providence, no not by Miracles:

I would therefore consider what is said by the Men of Wit and Reason, as they are ready to Esteem themselves: They would suppose, that Matter and Motion being either Eternal, as some would have it, or Created by God, as others would at least seem to allow; and then either by themselves, or by a General Concourse of the Supreme Being, they could together, according to a sort of Mechanick Law, do every thing. But we see how soon, not only the Works of Art, but even of Nature, Run out of Order, or wear out themselves. It is True, if all things could have produced themselves, there were an End of the Miracle of Creation; Or if when made, they could Govern themselves, There were then indeed no Miracle of Providence, but what turned Nature wholly out of its Course.

But to us instructed by the *Word of God*, the whole Frame of Creation is like a well Tuned Instrument, every String wound up to its due Tenor; but in every single String, and the whole Harmony, the Divine Hand was immediately, even wherein any Second Cause had the least Activity: Every Wheel in this curious Machine was plac'd by his Finger; And when all was put together, and so Tun'd, All had for ever notwithstanding lain still, like an Instrument on which the Musicians Hand never came, or was removed; Or as a Clock or Watch, whose Weights or Spring were never wound up, or quite down, or taken off. And to this Frame, and this Motion, no Vicarious Hand, but the Creator's alone, can suffice. He is every moment even a new the Fountain of Life, Being and Motion; as the Apostle saith, *In him we live, move, and have our Being*. So that Creation and Providence are still Miracles. The *Sun* (and so all other of the Works of Creation, in their proportion) *is prepared*, as a Bridegroom coming out of his Chamber, and rejoices as a strong man to run a Race. But in all this, the *Sun* declares the Glory of God alone. Oh that therefore our souls could Bless the Lord, while we have our Being, and all that is within us praise his Holy Name, that the meditation of Him, and his Works, could be sweet to us, and that we could say, we need not Miracles as further Evidences of his Creating Power, or Preserving Goodness, but for the Displays thereof to other High Ends, to be hereafter assign'd. For I have been thus large in this matter, it being both so Noble a Point, as also because it makes much to the True Consideration of the Chief End of Miracles.

2. I come therefore to a *Second Consideration of Creation and Providence*, as giving Space and Room for Miracles to enter; and that I shall represent,

First, In the General, and then be more particular with relation to Miracles.

1. When Man had sinned, and forfeited the *Glory of that State of the Creation*, that had Respect to him; That all things did not immediately, as I may say, tumble about his Ears, dash in peeces upon him, or fall into an Universal Hell, is owing to the Mediator, who therefore is said, *Heb. 1. to Uphold all things by the Word of his Power*; even he who purged our sins by his own Blood, thus upholds All; that the Sun shines, and invigorates all the Lower Creation with its Light and Beams; that the Fruitfulness of the Earth, and the Courses of Water remain, All is due to the *Glory of the Mediator*; Else All had return'd to the First *Tobu Bobu*, its first dark and desolate state.

And yet notwithstanding, it is so ordered in the *Wisdom and Righteousness of God*, and by the *Counsel* between him and the Mediator, or, as *Zachary* says, *between them both*; that there should be many Interspers'd Appearances of the Curse, as we all know by abundant sad Experience; which are become so settled and expectable, that we call such Appearances of the Curse, *Nature*; or are so frequent, as we account them at least common to Man, or Humane Nature; such as Sickness, Death, Lameness, Blindness, many Insults of the Enemy, or the Diabolical Nature, either in plainer Possessions or more secret Impressions upon the Mind and Body. Now if such Appearances of the Curse had not been, there had been no place for many Miraculous Appearances of *God, and of Christ*, in Mercy and Grace; and so if there had not been General Judgments, and more solemn Appearances of the Curse, there had not been such Miraculous Acts of Grace, as the *Ark* was to *Noah*, *Zoar* to *Lot*, *Goshen* to the Children of *Israel*. Had not there been such *Strikes of the Curse*, there could not have been such Miracles of *Healing, Restoring Sight, Raising the Dead*; All these Miraculous Acts of Mercy come in by way of Relief against the Curse. There could have been no change in Exalting the Creation, if it had continued according to the First State, *Good and very Good*; Except we suppose any Openings to an higher Advancement of *Adam* and his Posterity, in the Kingdom of the *Second Adam*; of whom the First *Adam* was but a Type, and the First Sabbath a Type of that Great Sab-

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Sabbatism of the Lord from Heaven, as the Apostle expressly asserts, *Rom. 5. 12. Heb. 4. 7.*

Let us therefore, I humbly beseech, attend to this very thing, that there are such Remains of the Excellent Frame of the First Creation Due and Acknowledgable to the Grace of the Mediator, and yet such Mixtures of the Curse, as give Place, or Room for Miracles; For if all were Judgment, there were no Place for Miracles of Mercy, except of a *Total Restoration*; For All had been One Peice of Wrath, and so must be wholly Restor'd, or not at all: Or if All had been in the First State of Integrity, there had been no need of Exalting the Creation, till that Glorious Kingdom, I can suppose, of the Mediator of Amity or Conciliation, tho not of Reconciliation.

But as Things are now, That All Things do not unite in a State of Wrath and Ruine, is because the *Mediator purging our sins*, upholds *All with the Word of his Power*. Else, as God said, when Wickedness had broken into the World, to so great an heighth, *I, even I, do bring a Flood upon the World*; So he had put an End to it at the first coming in of sin, had not the Mediator come between, in the *Seed of the Woman breaking the Serpents Head*. But when Noah had offered a Sacrifice, an undoubted Type of the Sacrifice of Christ; God then promis'd he would *not Curse the Ground so, any more*, but there should be *Summer and Winter, Spring and Harvest, Day and Night*, until the very coming in of the Restitution of All Things. And God set the *Rain-Bow* to be a Sign of that Covenant, as we find, *Gen. 9. 13. and Exek. 1. 28. and Revel. 4. 3.* The *Rain-Bow* encircled the *Throne*. All which shews the great Prevalency of the Mediator, in the upholding the World in its present State: That though God the Creator, be to be acknowledg'd, yet *Creatorship* and *Providence* are now Vested in the Redeemer. But yet still there are such legible Characters of the Curse, in innumerable Kinds, that they give full place to Miracles, in further and higher Grace, to relieve against that Curse.

2. There being such a State of Mercy and Grace, through the Mediator, there is place also given to another sort of Miracles, *viz. Miracles of Greater and more Extraordinary Strokes of Wrath* than generally we observe in the World; wherein the Mediator so far deserts his Interposal of Mediation, and then Miracle of Judgment immediately enters so far also; as may appear in several Great Instances to be given: And this I desire you would seriously

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II

ously attend to; because it will be found to contribute very much to the clearing the Great Point of Miracles: I begin therefore the clearing this Matter in that first Judgment of the *Flood upon the Old World*. In which, as also in the Judgment on *Sodom and Gomorrah*, the Apostles *Peter* and *Jude* instance; because, as is after to be shewn, they have Great Concernment in making it appear, That Miracles appertain to *the world to come*, whereof we are speaking.

I begin therefore with this *Flood on the World of the Ungodly*; for which whatever Preparations there might * be; yet to shew Gods own supreme Hand in it, he thus expresses, *I, even I, do bring a Flood*. And to shew how far the Mediator did desert, and how far he did not undertake, is made more manifest: He did undertake for *Noah* and his Family; *Noah* is therefore said to find Grace in the Eyes of the Lord; an Expression proper to the Mediators Undertaking. The Rest, even the *World of the Ungodly*, not finding Grace, were swallowed up. Lo here a Miracle of Judgment; For this was beyond the ordinary proportion of the Curse upon the Fall, as bounded by the Mediator, a *Curse on the Earth far Greater than usual*.

* According to the most Learned and Ingenious Theory of Dr. Burnet.

Again, if we consider this, in relation to *Sodom*, Gen. 19. 23. *The Sun was risen upon the Earth*; so far the Mediator undertook for *Sodom*. Then *Lot* entered into *Zoar*; At that very same time God Rain'd upon *Sodom* and upon *Gomorrah* Brimstone and Fire from the Lord out of Heaven. It could not be done before; For says the Angel to *Lot*, *Haste thee, Escape thither; for I cannot do any thing till thou be come thither*. Why, but because *Lot* was in a peculiar manner undertaken for by the Mediator, as is signify'd in Two Expressions;

1. The Lord being merciful to him, and he finding Grace in his sight. And,
2. God Remembred Abraham, with whom we know he had Established a Covenant in the Mediator, v. 16. 19. 22.

Behold here another Miracle of Judgment, because contrary to the General Undertaking of the Mediator. This was indeed a strange work of Judgment; and as the *Flood* was of the General Destruction, before the *New Heaven* and *New Earth* of the *World to come*; so was *Sodom* a Type of the Vengeance of the Eternal Fire, that shall make that Destruction.

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In the same manner the *Plagues of Egypt* were *Miracles of Judgment*; because the Mediator was coming, (in *Exodus* all along to *Chap. 16.*) up against them with a *Glorious Type* of his Judgment on *Spiritual Egypt*, with his *Seven Vials*, *Revel. 15. c. 16.* made on purpose parallel to the *Plagues of Egypt*. Now the Reason was, the Mediator in Grace no longer undertook for *Pharaoh*, and his *Egypt*; but set him up as a *Rock* for his Judgments to be planted against.

The last Miracle of Judgment I will instance in, because it much declares the Nature of Miracle, is that of *Corah, Dathan and Abiram*, *Numb. 16. 29.* *If these men, saith Moses, dye the common Death of all men, or if they be visited after the common Visitation of all men, Then the Lord hath not sent me.* But if the Lord create a *New Thing*, and the Earth open her mouth, and swallow them up, with all that appertains to them, and they go down quick into the pit; Then ye shall understand, these men have provoked the Lord. Every Miracle, as hath been spoken, is a *New Thing*; This is the Nature of Miracle, whether it be a Miracle of Mercy or of Judgment; A *New Thing* of Mercy lifting up the present State settled in common, by the Grace of the Mediator; or a *New Thing* in Judgment, when the Mediator deserts this State upheld by him, and Judgment breaks in above Ordinary Judgments; and this to shew that Desolation; that shall be at last upon this World of the *First Adam*, that the *New Heaven* and the *New Earth*, according to his promise, may come in. Thus this *Opening and Swallowing Alive*, is like the *Opening of the Lake*, into which the *Beast*, and the *False Prophet*, those *Apostate Pretenders* to be *Sons of Levi*, are cast alive, *Rev. 19.* as the whole *Antichristian Race* say, *They are Jews, but are not, but do lye*, and so are given up to *Wrath* by the Mediator.

Thus it will be at the last *Burning of the Earth*, and of the *Wicked* upon it; Then the Mediator will bear up the *World* no longer. Thus when any particular Person is destroy'd, cut off by Death, and cast into Hell, until that very Time the Mediator undertakes; Then he undertakes no longer for him.

To draw up then these Points to a Sum. We find the present State in an *Equipoise*, in an *Even Ballance* between the Grace of, and by the Mediator, and the Wrath and Justice of God keeping its Hold upon this World of *Apostate Adam*; And both the settlement of Things by Grace and Mercy, and yet under Wrath and Justice, are now Call'd, and Styl'd, and Deem'd to be Nature,

nure, the State of Nature, the Law of Nature, the Course of Nature And whatever there is either in Mercy or Judgment, wherein a Divine Hand, a High Hand, a Hand Litted up, and made Bare, appears, is called and styled *Miracle*.

The Light and Glory of the Heaven, the Fruitfulness of the Earth, the so General Health, Beauty, and Vigour, of Body; the Order, Peace and Good Government we at any time observe in the World, we look not upon as Miracle, but as the Natural State of Things, under the General Goodness of God; though indeed, as hath been shewn, it is the Goodness of God in the Mediator; But together with these, we allow Storms, Tempests, Unfruitful Seasons, Pestilence, Famine, Sickness, Lameness, Poverty, Want, Deformity, Death, agreeable to the Course of Nature also, and no Miracle; Yet indeed why are They not Miraculous? when God made the World in such an Order of Nature, if we'll call it Nature. Can we think when God made Man in that Noble State of his *own Image*, it can be any other than Miracle of Judgment? Men are left to be such Butchers one of another; and that it is counted a *Glory, a Bed of Honour to dye so doing*: No, undoubtedly, Even that Christ shall Restore the World to, as the *Prince of Peace, to learn War no more, and to make the Battle cease to the Ends of the Earth*, is that which was at first the State of unfallen Nature. And all the contrary State is Miracle of Judgment; however, because settled, we do not call it so; When Navies and Fleets are destroyed at Sea, and Nations destroyed and desolated, and all the Sinews of Government loos'd; we do not call this Miracle; And yet from the *Beginning these Things were not so*, nor design'd to be so much as Providentially Natural; but because, according to the Wisdom, Holyness, and Justice of God, the Mediator upholds the World under this Caution and Reserve, It *should give Room*, and be, as it were, the *Stage for these Judgments of God to have their Play in and upon*, They are so.

So though to die be now the ordinarieſt, and most certain Thing in the World, an Ordinance, and a Debt to Nature, as we call it; yet *Adam* was not made to Dye, and to Dye is a Miracle of Justice, if consider'd according to the Original Constitution. Indeed, because the Mediator undertook no further, but that it is, as the Apostle says, Fixed, Determined, Enacted, that All Men should dye, it is no Miracle; nor that any of the other Unhappineſſes common to Men, befall Men, do we account them Miracles.

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But the Things we account Miracles, are either the Extraordinary, Sudden, and Immediate *Strokes of Wrath and Justice*; as those on the Old World; on *Sodom and Gomorrah*, on those Impure Men of *Sodom*, struck with Blindness; the Plagues on *Pharoah*; on *Nadab and Abihu*, the stroke of immediate Death by Fire from the Lord; the swallowing up *Corah, Dathan and Abiram*; the striking *Uzza* dead; the withering *Jeroboam's Hand*; the striking *Uzziah* with Leprosie; the striking *Antiochus* with an Incurable and Loathsome Disease; and in the New Testament, the falling backward of the Men that came to take Christ; the falling down Dead of *Ananias and Sapphira*; the sudden and immediate Blindness; that fell on *Elymas the Sorcerer*; *Herod* eaten with Worms; These we account Miracles of Judgment.

On the other side, the Benefits God daily loadeth the Children of Men of all Kinds with, we account not Miracles; but the Raising the Dead by *Elijah and Elisha*; the Multiplying the *Widow's Oyl*; the Healing the Leprosie of *Naaman*; the preserving *Jonah* from the Sea, in so wonderful an Ark as the *Whales Belly*; What is said of our Lord Jesus, *Mat. 4. v. 24.* when It is said, *The Fame of him went out throughout all Syria*; And they brought unto him all sick persons; those which were possessed with Devils; those which were Lunatick; and had the Palsy, and he healed them; his opening the Eyes of the Blind, cleansing the Lepers, making the Lame to walk; the Dumb to speak, the Deaf to hear; the giving to speak with Tongues, to Interpret strange Tongues: But above all, Raising the Dead appears to All perfect Miracle; the Raising of *Lazarus* when Dead Three Days: *John 11. 14.* so alarm'd the *Jews*, and affrighted the *Sanhedrim*, who sat in Counsel upon it, that they said, *If we let him alone, all men will believe on him, and the Romans will come, and take away both our place, and our Nation.* All these are Miracles of Mercy; and both these sorts, both of Judgment and Mercy, we allow to be Miraculous; because they are above the Standard of Gods general Government of the World; and settlement of what we call Nature, in this present State of it.

And thus I have labour'd in this First and Fundamental Point, to define the Nature of Miracle; because it will give Light all along the Discourse, and guide to the chief Point; viz. *That they a; pertain to the Kingdom of Christ, and World to come.*

C H A P. III.

Giving yet a more Strict, and Exact Description of Miracles, in Five Particulars.

I Find it necessary to come up yet closer and nearer to the Nature of Scripture-Miracles, or its Account of them; and that so, that I may shew how close they lead up to that *World to come*. And herein I shall observe most particularly the Words the Spirit of God uses to express Miracles by. I will to this purpose insist on these Five Particulars.

1. The First Thing that speaks Miracle, and that is indeed the most Proper and Essential Description of Miracles, is, That in Miracle God acts by an immediate Hand, and does not work by any *Second* or *Subordinate Cause*, whatever Instrument, Conveyance, or Minister of his Power, he may use: When he works perfectly, as the *Creator*, he is alone, and there is no other with him in his Work: He shews himself immediately by his own Hand, and stretched out Arm: If God blesses Physick, and the sick man is recovered, This is indeed Miracle, if we consider the First Spring; God is at the Fountain of All Means; For he is the First Cause. When a Man by Diligence in his Calling grows Rich; This Men say is no Miracle; He was a Diligent, and an Industrious, Laborious Man; and he had, besides, these and these Opportunities: But if we believe the Scripture, This is not to be attributed to the Second Cause, but to the First; and in that, it is Miracle; For *The Blessing of the Lord maketh Rich*; and *The Lord maketh Thee to grow Rich*, as we Read in *Moses*; and *a man to whom God giveth Riches*, saith *Solomon*. But yet the Scripture it self does not call this Miracle, because a Train of Second Causes waits upon the First, and to a common Eye hides it: In Miracle God does All; and he works like himself,

self, suddenly, and not according to the Leisure and Slowness of the Second Cause; He heals immediately; He pour'd Riches on Solomon, like the most High Possessor of All; He commands, and the Effect stands up together, in the same moment he commands: If a Man hath Cataracts on his Eyes, and goes to a Skillful Oculist, and he Couches them, as we speak; we do not call this Miracle, because an Hand of Natural Cause waits upon God here for Concurrence; But when by the Power of Christ Men had their Eyes opened, without the use of Means, Then Every One agrees It is the Hand of God, and calls it Miracle.

Ifay therefore, This is One Thing in Miracle; and I beseech the serious Consideration of it, because there is such assurance in Scripture, God will come to do great Things immediately by his own Hand; He will do them, as he said, he would Answer the Idolatrous Enquirers in Ezekiel, by Himself, by his own immediate Power.

According to this we are instructed, *Exod. 7. 5. When I stretch out my Hand, saith God, upon Egypt. Miracle is the stretching out of God's Hand; and Chap 8. 19. when the Magicians could not do what Moses did, They then said, This is the Finger of God.*

Here then is the Nature of Miracle; It is God's shewing his own Finger: The Magicians acted by a Power, as we say, behind the Curtain; They acted by the Devil. But when Aaron smote the Dust of the Earth, and it became Lice, Then the Magicians themselves acknowledged, *This is the Finger of God*, because they tried to do so with their Enchantments, and could not. This therefore plainly declares Miracle, when it comes to that, that no Angelical Power can do it, nor can be trusted to do it, as God's Commissioner; Then it is Miracle; Then it is a Power of the World to come, which God hath not put into Subjection to Angels, either Good or Bad. The Magicians acting by the Intervention, and utmost Power of Bad Angels, did some Things, as Moses and Aaron, so long they did not own Miracle: But when they come to that, They acting by, Created Power could not do, nor were any way Commission'd to do; Then they cryed out, *The Finger of God.* And it is very observable, our Lord makes use of the very same word, in arguing the Truth of that so great Miracle of Casting out that Potent Devil, *Luke 11. by the Power of God,* and not as the Magicians, by the Power of Belzebub, or the Devil, as the Magicians did. *If I by the Finger of God cast out Devils,* saith Christ, *then no doubt the Kingdom of God is come upon you;*
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Where are Two Things most Remarkable concerning Miracles.

1. That Miracles are by the immediate Power of God Patrated, or Effected.

2. That there is a certain, undoubted, and inseparable Connexion between the *Kingdom of God*, or the *World to come*, and Miracles, or Effects of the Immediate Divine Power, or Finger, which shall indeed bring it in; All in it being *Highest Power*, and so is All, that works for it.

There is therefore a peculiar Word chosen by the Spirit of God in the *New Testament*, to Express Miracle by; and it is *Divinus*, or *Power*; so very often in Scripture; and most Remarkably Miracles are call'd, *Heb. 6. Powers of the World to come*. Now I find by the Consent of the most Sage Interpreters, Those *Powers of the World to come*, are understood of Miracles; They are Powers Demonstrative of Immediate Divine Power, and *Powers proper to the World to come*, prepar'd for all manner of Service to it; and which shall in the Due and Just Time introduce it; and, as I observed before, we find the same Expression taken out of *Exodus*, and so *Acts 4*. They are the *Hand of God stretch'd out*, and *his Arm*, as Scripture speaks, *made Bare*.

When the *Hand and Arm of God* have Natural Means, or Second Causes to attend and wait on their Motion, then *his Hand* is not *stretch'd out* to the utmost Length or Line of Action, reaching that Effect; but it adds the Line of the Action of those Second Causes, though but a Cypher without him; yet he being before them, in them, with them, they are of Value; and so his *Hand and Arm* are *Cloath'd, Shrowded*, with these, as we call them, *Natural Causes*, and not *Naked and Bare*. There is another Expression, whereby also this Immediate Power is made known to us; and that is us'd, *Dan 2. 34, 45.* and *Dan. 8. 21. Without Hand*; And so it is us'd in Cases of Close Connexion with the *World to come*, *2 Cor. 5. 1.* and *Heb. 9. 11.* of that *House*, and *State of Saints and Spirits in Heaven*, that they may not be found *Naked*; till they are *Cloath'd upon with their House from Heaven*, *Glorious Bodies of the Resurrection*, in the *New Jerusalem*, coming down from *Heaven*. And that *House Now in Heaven*, is the same *Tabernacle Christ is enter'd into*. So that it is said, in regard to Saints, even as to Christ, (but of him as Principal and Supreme) *It is made without Hands*; That is, It is the Work of the Immediate

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Power of God. In the same manner it is us'd of a *Circumcision made without Hands*, Col. 2. 11.

Now in All These, it is most Evident, This manner of speaking is on purpose chosen by the Divine Spirit to impart to us Immediate, Divine, and Miraculous Power; so it Equally imports Things not of *This World*, not of *This Frame*, not of *This Building*, but that have intimate and undivided Connexion with the *Kingdom of Christ*, and *World to come*.

As our Lord Christ therefore, when he *Opened the Eyes of the Blind*, when he *Healed the Sick*, when he *Restored the Lame*, when he sent out *Apostles to Preach in All Languages*, he did not call for the Curious Oculist, the Learned Physician, the Skillful Chyrurgion, the Learned Linguists to help him, or to hasten to instruct in all Tongues: He wrought all *without Hands*: When he works by his Grace, in the Hearts of his Servants, to make them New Creatures by that *Circumcision made without Hands*; when he prepares the place of his Servants, Builds the Palace of his Kingdom; when he breaks his Enemies, He does *All without Hands*.

Now you know, as among Men, One of the Chief Measures for Every Building, is by *Fingers and Hands*, and so on; and for Every Enterprife, and Undertaking, we still account, how many Hands are prepared to work in it; So the Wars that are carried on in the World, They are wag'd by the *Hands of the Men of Might*; They finding their Hands, as David speaks, the *Hands Taught to War*, and the *Fingers to fight*. And they that have Most, and Ablest Hands; we fore-speak to them the Greatest Success. At this Day we are ready to say, such a Prince is so mighty, has so many Hands; who is able to contend with him? How Significant therefore is this Expression of Almighty Power *working without hands*?

Remember therefore, This is One of the Essentials of Miracle; It is the *Finger of God*; it is the *Hand of God stretched out*; it is the *Arm of God made Bare*; it is *working without Hands*, or that (as some Learned interpret of the *Stone cut out of the Mountains*) is not in any Hands; the Managements as to him are not entrusted to any Humane Created Hand; he works all by himself without Hand.

Thus in All these Expressions it appears Miracle is *Almighty, Power, Naked Power, Pure, Perfect Power*.

But because I have before urg'd, That however we are Blind, and cannot see a far off, we cannot see back into the Retiring Room

Room of Things; yet if we could, we should find, that all the Springs of Motion, and Action, of Life, yea, of very Being, are without *Hand*; and so Miracle is in Every Thing, Power is in Every Thing; and so here what we call Miracle, and no Miracle, does not differ; till Things come more into the Great Hall of this World, where Millions of *Hands*, or *Second Causes*, are at work; So that the Difference upon the whole, in what we call Miracle, and not Miracle, is, That in Miracle *Power without Hand* goes all the way; In Things not Miracle, *Created Hands* take from God their share of Action and Appearance; and hereupon we attribute All; through our Stupidity, Carnality and Unbelief, to Created Hands; and God is hidden, his *Hand Covered* and Shrouded: God therefore *stretcheth out his Hand* in Miracle, He lifts up *his Hand*, and *makes Bare his Arm*, and Forces Men to say, *This is the Finger of God*. But because God does not this Every Day, but seldom hitherto, therefore a Second Character of Miracle arises.

2. Miracle is properly something, that in regard of the Newness, and unusualness of it, makes Men Gaze, and look upon it with Wonder and Admiration; and from this Passion it raises in Men, it is call'd, *Wonder*, or *Miracle*; and because Men are Alarm'd, and Expect some Great Event upon it, it is call'd *Sign*, or *Portent*, in the Sacred Language of both the *New and Old Testament*. Two Words in the *Hebrew* denote *Signs*, and another expresses *Wonder*; and so in the *Greek*, sometimes Miracles are remark'd to us by a Word properly rendered *Sign*, and sometimes by a Word signifying *Wonder and surprise*.

And though I have before Asserted, That herein also the Works of God, though constant and perpetual, are yet also New and Fresh; our Life, Health, Freedom, All we Enjoy, are *Fresh Mercies and Compassions*, *New Every morning*, every moment: They are not the Mercies we had yesterday, but *New mercies*: I desire this Remark may be upon all our Hearts, to raise us to Thankfulness, Dependence, self Resignation, and Obedience; yet because these Every-days mercies of God, we seem to hold by a more constant Tenure of Providence, *that exerciseth Loving-kindness on the Earth*, Scripture it self calls Miracles of Mercy or Judgment, *New Things*; what God does in Mercy or in Displeasure ordinarily, we are so acquainted with, and they look so like one another, that we look not upon them, as new; but when God does those great things, we call Miracles, we are in a

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Wonder, at an Amaze, we ask what is this a sign of? nay if things unusual fall out, and appear, although we account the things not Miracles, but Wonders; as a *Comet* in the Heavens; great *Eclipses*, strange *Inundations*, *Earth-quakes*; we are Alarm'd, and Mov'd, and are ready to look for some extraordinary Things coming upon the Earth; And unusual Events in Providence, either of Mercy or Affliction, make great Discourses among Men as to their expectations.

And herein, so far as God permits him, the Devil is as often as he can, doing Wonders, or strange Things; and so are his Ministers, either by, or without his *known helps*, of which sort are all the Antichristian Signs and Lying Wonders; and hereunto also may be reduced the many Policies and curious Designs of Men of Power, and great Motion in the World, that amuse ordinary Beholders; but all these, with the Artifices of men of lower Figure, are no more, than greater or lesser Puppet play, moving things by Wires unseen, and unobserv'd; but God does indeed things truly great, and New, and puts thereby a *New Song of Praise* into the mouths of his Servants; for they are indeed Signs and Wonders and mighty Acts.

And they are indeed *New*, because, as I have said, they are all Peices, Parcels, Portions of that *New Creation*, the *New Heaven* and *New Earth*; that *New World*, the *World to come*, the *Restitution of All things whereof we speak*, as is further to be shewn.

But at the present, I rest upon that, which hath been already nam'd, as the steady Representation of a Miracle, in strict speaking to us; it is the *Lords Creating a New Thing in the Earth*; I only add, that proportionably to the *New Heaven*, and the *New Earth* God makes in the Souls of his, what he calls, *A new Creation*, a *new Heart*, and a *New Spirit*, *Old things passing away*, all becomes *New*.

3. The more proper, and Adequate Character of Miracles is, that they are Portions, and Parcels, Pledges, and assurances of the *World to come*, and of the Kingdom of our Lord Jesus Christ, of the *New Heaven*, and of the *New Earth*, of the *New Creation of God*; whoever looks closely, and Intently into them, shall find; that because the Old Creation as under the Curse, through Sin and Apostasy of the *First Adam*, will not, cannot serve the Ends of the Glory of God; of the Creator, and of Jesus Christ, the Lord and Heir of All; by whom, and for whom they were all made; and of his Body, the Church, the fulness of him that filleth All in All. Therefore a new Creation is to be

be brought in, and it is to be brought in by a Dissolution of the Old, a Total Dissolution of the Old Creation, the World of the *First Adam*; and a *Restitution of all things*, and even an *Exaltation* into a far *Higher*, and more excellent State than the first;

Now this is to be done by *Immediate Power* in both Parts; of *Mercy*, and *Judgment*, else neither Could be done; No *Hand* but that, which put together this Frame, can Dissolve it; no *Hand*, but that which holds it together, can either let it go, or stir up those Tumults, and Combustions, that shall bring it to its End; which is a further Argument, that Creation and dayly Sustentation are Miracle, Effects of immediate Power; for else some, however unknown to us, Disorders, and Crops, and Counter Motions of Second Causes, had Defeated the First Creation, or long since brought this Frame to Ruine; if there had been none to Guide, or Sustain them, but themselves: And hereby it is also Evident, the low State, in which the Creation is, is Miracle or Immediate Power of Justice; for else the Goodness of the Creator had undoubtedly kept it up to its first Being in all things Good, and very Good; Infinite, Immediate Power hath let it down so low, and no lower.

Again, on the side of Mercy, and Grace; so far, and so much, as the Creation is gone down, and fallen from it self through Divine Justice, Retiring the Omnipotent Conserving Hand of Power, that would have kept it up; or suffering those Destructive Counter-Motions in the Parts of it, or in the Principles of Motion; Omnipotency alone can Repair, and Fill up those Gaps, and Hollows in the Present State, and effect a *Restitution of All Things*, and *Deliver the Creation now in Bondage*, from that Servitude under which it hath so long, and yet Groans; and much more That Almighty Hand alone can Raise it above what it was at First; so that Miracle runs through all. Now seeing such a *Both Dissolution, and Restitution, and Exaltation* of the Creation is Decreed by God; *It becomes him, by whom are All Things, and for whom are All Things*; and by whom, and for whom, this very *Dissolution, and Restitution* is; to give warning, to make Credit, and Assurance of These, even of Both; and therefore, as I have already Argued, and shall much further Argue in the Part of this Discourse allotted to it; That *Miracles are Powers of the World to come*, every way proper and peculiar to it.

4. Miracles are therefore Conjoyned with some Eminent, and Notable Appearance of the *World to Come*; As at the bringing of the

the People of Israel out of Egypt, and into the Land of Canaan, the Promised Land; and so when Christ was here in the World, and the Apostles so Preaching the Gospel of the Kingdom, as if it had been immediately to appear; and so much more when that Kingdom shall indeed appear; For else Miracles would be as Seals to a Blanck; This therefore Detects all False Miracles, and Lying Wonders, that they are not in pursuance of the Kingdom of Christ; And this is most Evident, as was said before, by our Saviours Inference from the Truth of that mighty work of Casting out the Deaf and Dumb Devil, and that is was done by the Finger of God; that no doubt, the Kingdom of God was come upon them, as he shews: Luke 11. For Miracles cannot be without the Kingdom of God in Eminent Appearance.

5. Miracles must, being Parts, and Peices of the World to come, give greatest Assurance of themselves to be the mighty works of God; this Assurance must be given to the whole man, to the Mind, Understanding, inward and outward Senses; for this is Assurance to the whole Man. The Understanding is oft under Error, and mistake, wherein it is not Serv'd, and Ministred to by Sense; Sense is oft deluded, when the mind does not make a Judgment. When both make a full Judgment, This is as great Assurance, as the Intellectual, sensible Being of Man is capable of; and therefore Resistance to such Light is Blasphemy against the Holy Spirit, which is Blaspheming against full Conviction of Divine Power, and Appearance, Mat. 12. 31. Mark. 3. 18. Luke 12. 10. The Miracles therefore proper to the Kingdom of Christ, are Armed at all Points by Infalible Proofs, as that grand Miracle of the Resurrection of Christ was, Acts 1. 3. And thus they ought to be from their Relation to the Kingdom of Christ, which shall give all assurance of it self to the whole Man, and for ever remove all possibility of doubt from Saints, who shall see then Eye to Eye; and from wicked Men, who would not see, but shall see in that day.

CHAP. IV.

Of the Reasons, or ends of Miracles, as they are generally Assign'd by those, who have Writ upon them.

I Come now to shew the Ends, and great Uses, and Purposes of God in Miracles, what he intends towards the Children of men by them.

And I will Argue the thing Freely, both on the one side, and the other; because I know, the generality of Christians, and of the Interpreters and Teachers of the Doctrine of Miracles, almost of all Judgments, and persuasions, are very narrow, and confined in their Apprehensions concerning the Reasons, or ends of Miracles; and have not consider'd this great End of them, their relation to the *World to come*, or to the *Kingdom of Christ*.

Far be it from me to take upon me, but I say, By evidence from the Word of God, it will appear, that this is the far greatest End of Miracles, which hath been Overseen, not considered, nor looked into, altho the *Head of the Corner*; and yet other Ends or Reasons of them are to be duly considered also.

1. A great end of Miracles is to call Men to an immediate Consideration of God; For Men can put off God in Ordinary Things, and say, Nature did it; this or that Natural Cause; Did you not see, say they, how this, or that Natural Cause wrought; and take away (say they) the Natural Cause, and the Effect will not be produced. As if a Man lies still, and does nothing; he doth not grow Rich, if he had not Riches, and an Estate before; and so let a man be under a Disease, if he does not send for a Physician, then Nature, and the Disease must Contest it, and dispute it together; and it is odds against Nature,
it:

it will be overcome; if you take away the Fire, say they, there shall be no Warmth; if you take away the Sun, there can be no Light; so men leave God out; and therefore to awaken Brutish Men, that do not consider God is at the Spring of all, and that he concurs with all, that Reaches any End; God very often crosses, and thwarts what we count the Course of Natural Causes, *The Race is not to the Swift, nor the Battle to the Strong, nor Bread to the Wise, nor Favour to the Men of understanding, but the Wise, and their Works are in the Hands of God, the God of Nature;* Eccles. c. 9. v. 1. 11.

All this notwithstanding, most men do not perceive; God therefore hath not been wanting to the World to give some extraordinary Appearances, and to make himself known by a *Hand, and Arm stretched out, and made bare*; and it is a great Aggravation, if Men do not take notice hereof. This was the great sin of *Pharoh*, that he harden'd his Heart against all those mighty Works of God done before him, and upon him. This sin highly provoked God against the *Israelites*, *That they saw his Works forty years, and yet always Err'd in their Hearts, and did not know the ways of God*, Heb. 3. 9 10. So says Christ, *If I had not come, and done among them the works, that no other Man did, They had had no sin, but now they have both seen and hated, both me, and my Father*, John 15 24.

From all this, it is very Evident, Miracles ought to be vehement Persuasions to Faith, Love, Obedience, Self-Resignation, according to any Manifestation of God to Men. with which Miracles go along; But yet consider on the other side, That though this is one great end of Miracles, yet it is not worthy to be the chief, or Adequate End of Miracles; For let these two or three things stand in Counter-ballance to supposing so.

1. That the general Works of God, and those in ordinary, or Constancy, are so great, that Men are *without excuse*, in not Fearing God, and Loving, and Obeying him, altho there had never been a Miracle in extraordinary in the World; as I have shewn from Rom. 1. 20. *The invisible things of God, even his Eternal Power, and Godhead are so manifest from the Creation; All Men who do not Glorify him as God, and who serve the Creature, more than the Creator blessed for ever, are without excuse*; if God had not done enough without Miracles, then indeed there would certainly have been Miracles upon this only account, that men might have no just Reason to complain of God.

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And so let us consider that of *Jerem. 10. 6.* *Who would not fear thee ? Oh Lord, King of Nations ; For to thee doth it appertain ; For as much as there is none like unto thee ; For thou art Great, and thy Name is great in might : When he uttereth his Voice, There is a multitude of Waters in the Heavens ; And will ye not fear me, saith God, who have placed the Sand for a Bound to the Sea, that though the Waters toss themselves they cannot pass over ; Are ye so Brutish, so inconsiderate, so unreasonable, that ye will not fear me ? Every day, God doth Great Things and Miracles, and that without number.*

It is not therefore, that God hath not given Evidence enough ; for he hath given abundantly enough ; yea, though Men had not the Light of his Word, They are without Excuse ; How much more are they without Excuse, who have the Light of that, even of the Gospel of Glory !

I do not deny, that God makes a greater Offer of himself by Miracles, considering Mens great Stupidity ; They are to excite them, who Believe not, I grant ; yet I am much perswaded, there is so much, enough, and to spare of Evidence and Assurance of God, that if that had been the sole end of Miracles to offer a further Evidence or Motive of acknowledging God ; if there had not been a greater End, than that, There had never been a Miracle in the World shewn on that Account.

2. Let it be well weighed, that as Christ says, *If I had not done among them, the Works that no other Man did, they had had no sin : So he says, If I had not come and spoken to them, they had not had sin, but now they have no Cloak for their Sin ; tho he should have done no Miracle.*

That also weighs much with me ; That the great End of Miracle is not to Convince Men, or move them home to God ; *Luke : 6. ult. They have Moses and the Prophets, if they will not believe them, neither will they be perswaded, though one Rose from the Dead.*

I do most sincerely, and with All clearness, and fairness desire to Reason these things, that I may see, whether the things, I design in this Discourse, will hold, or not.

I am very confident, Take any man of the Family, where there has been a great deal of Wickedness, and Prophaneness, and looseness of Living ; and so the Courts, where there has been successive Debauchery, carelessness of all Religion, abundance of Pride, Luxury, and Sensuality ; and if God should bring back any of those Princes, or Courtiers, or Family-Relations, from the Dead, and he should say, I was within such a Space

Of time, as you are now. *Walking in the same Vanity of Mind, Giving my self over to work all Uncleanness, with greediness, running into all excess of Riot. All for the present Enjoyment, never thinking what would come after, what would become of me for ever; but now I feel the Torment, and Woe of it; and have obtain'd Liberty to come to Advise you, that you would Repent, and Reform, that you may not come into the same state of Torment; we should be ready to think, this would certainly move us, and reclaim us; but you see, what he says, that Knew all Men, and that knew, what was in Man, and needed not, that any one should Testify to him of Man, what he would do in such a Case; he Assures us This would not persuade; Now the very same thing, by all proportion of Sense, Reason, Experience, may be said concerning the Works of God, the Providence of God, the Word of God: If Men are not persuaded by these, neither would they be persuaded by Miracles, were they never so great and many; this therefore Argues to me; To move Men to Conversion, and Repentance is not the proper, and Adequate Reason of Miracles.*

2. I would further strengthen this by the observation of the Behaviour of those, to whom Miracles were more immediately Directed; and we may find, how they stood up like Rock against the Force of them, as we see in *Pharoh*; Would any one think God should send upon him *Ten Miraculous Plagues*, one after another, to take him down, and bring him into Subjection to God; and that at last we should find him *Driving into the Heart of the Sea*, after the People of God, and then overwhelmed; the *sin* God had so often warn'd him of, and Plagued him for; and yet thus it was: I acknowledg God magnified his Power, and got himself a great Name in his Destruction; but we may see there was a further Relation to the *World to come*, by the Recalling the *Song of Moses at the Red Sea*, the place of his *Perishing*, and Joyning it with the *Song of the Lamb*; and by the parallel Course of the *seven Vials* destroying *Spiritual Egypt*, as was before intimated, *Rev. 15.*

In the same manner the Miracles of Christ, and of the Apostles were Directed first, and immediately on the Jews of That time; But how little they Avail'd to Conversion; we know beyond Doubt; I do not deny, God Justified himself more abundantly thereby in their utter Destruction by the *Romans*, about forty years after; But the Interest the *Kingdom of Christ* prevail'd beyond that End of Conversion, For It Fail'd; But when that was first

first Proposed, How Proper it was to make so glorious an appearance of that Kingdom, that shall fully appear in its own time (tho not then, that not being the proper Time) in a like, but much greater and more Illustrious Efficacy of Miracles,

3. The moving men home to God cannot be the adequate end of Miracles: God hath been pleased to bring some Home suddenly without Miracle; as *Matthew the Publican*, *Matt. 9. 9.* and the Apostle prefers, *1 Cor. 14. 23.* *Prophecy or Powerful Preaching the Gospel*, as above *Miracles* for the End of Conversion or a more Spiritual, Inward, Miraculous Power above a Miracle that seems more wonderful to sense, viz. a *Speaking with all manner of Tongues, or Languages*; And indeed That great and mighty *Work of Conversion*, whatever service it may receive from *Miracles*, yet is much more to be acknowledged to the Spirit of God pour'd out, and laying hold on those Ordain'd to *Eternal Life*, than to *Miracles*; which much assures, This working upon the *Hearts of Men to a sense of God* is not the End of *Miracles* in a full, direct Adequation to it.

2. It is assigned, as a much more Agreeable, and Commensurate end of Miracles, that they are Given as a Testimony from Heaven of the truth of any Divine Revelation from Heaven, of the will, and mind of God. Touching any Law, or Rule of Faith, worship and Life in order to *Eternal Life*, especially when the Points of that *Revelation* are above, over, and super-added to the Law and Light, which we Call, of Nature; or to any former *Manifestation*, and Declaration of the Will of God, that had been fixed and settled in the Church, and among the People of God throughout their *Generations*; such *Miraculous Power* is therefore given into the Hand of such *Ministers of Divine Pleasure*, as he hath Chosen for it.

Thus a great Presence of Divine Power was with *Moses*, the *Servant of God*, in the fixing that whole Frame of the *Ceremonial Law*; Thus the *Tabernacle*, and Service of it was fill'd with the glorious coming down of God into it; so *Solomons Temple* was, as we may say, Consecrated by God himself.

And thus Especially, and much more That *Supreme Revelation* of the Gospel, for the Excellency of the Declaration it self, for the Glory of the Lord, by whom it began to be spoken; for the sake of so great and Antient a Sanction, as that of the *Mosaic Law*; which it gave a Cessation to, not so much by Abrogation, as fulfilling

ing it; was so Seal'd; in all these Regards God bare Witness to Christ; and to the Apostles by Divers Signs, Wonders, Miracles, and gifts of the Holy Spirit, according to his Will.

In the assured Knowledge hereof, Christ said, *The Works, which the Father hath given me to do, bear Witness of me, Believe me for the Works sake*; John 5. 36, c. 14. 11. The Apostle Peter signifies the Boldness in speaking the word of God arising from the signs, and wonders, that were done by the Name of the Holy Child Jesus, Acts 4. 30. Paul, and Barnabas spake the word of God boldly, the Lord giving Testimony to that word of his Grace, and granting Signs, and Wonders to be done by their Hands, Acts 14. 3. These moved men to Believe, *This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his Glory, and his Disciples believed on him*. John 2. 11. Christ makes it the great Aggravation of the unbelief of the Jews, that he did the Works among them, that no man else ever did, John 15. 24.

Now from all these Scriptures Joyn'd with the Reason of the thing it self, It is undeniable, The Confirmation of the Truth of the Gospel, was a principal end of Miracles; and that hereby men might be made obedient by Word, and Deed, through mighty Signs and Wonders, by the Power of the Spirit of God, Rom. 15. 19.

But all this notwithstanding, which I most Fully and Humbly Acknowledg; I have yet many things to observe upon, by which it may Appear; This is not the Adequate end of Miracles:

Now that wherein, It appears, The confirmation of the Doctrine of the Gospel is not the chief end, or Reason of Miracles, is, That Miracles need a Confirmation from the Doctrine Preached, with which they go along and are Joyn'd, as well as the Doctrine needs a Confirmation from Miracles; Nay, Doctrine may Prove it self by it self, when Miracles cannot prove themselves without the Doctrine; This appears from many Great Scriptures, as Deuteronomy. 13. 1. *If there Arise among you a Prophet, and He giveth thee a sign or a wonder, and the sign, or wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods, which Thou hast not Known, and let us serve them; Thou shalt not Harken to the words of that Prophet, &c. For the Lord your God, proveth you, &c. You shall therefore walk after the Lord your God, &c.* If any Doctrines then be not according to what God hath before spoken in his word, and to those main points of the Love, and Fear of God and the Rewards he hath promised, and Punishments he hath Threatened; Although such a Contrary Doctrine

Doctrin be Confirm'd with such Appearances of a *sign*, or *wonder*; as cannot be Distinguished by very Judicious observers from a Real Miracle; This will not Justify the person that turns aside from the Commands or Doctrines that are indeed from God, which ought to be weighed by all the Just Rules, and Characters of Trying truth.

According to this Grand caution thus Given by God, The *Jews* might have been excused in Refusing to withdraw from the *Mosaic Law*; or to receive Christ as the *Messiah* and Son of God, notwithstanding all the Miracles wrought by our Lord, and by his Apostles; if the Doctrine, and Action, and high Acknowledgment of God, of All holiness; if the Excellencies alwaies most Bright, and shining from our Lord, &c. If the Divineness of all his Preaching, His clearest discovery of eternal Life, and everlasting Punishment upon all unholyness had not vindicated, and demonstrated it self to be of God; Christ therefore says, as before observed: *John 15. 22. If I had not come, and spoken to them, they had no sin; but now they have no Cloake for their sin; and so John 14. 10. Christ saith. The words I speak unto you, I speak not of my self, but the Father that dwelleth in me, He doth the works. Certainly our Lord implies, His very Doctrine was all Miracle, All works; the works of his Father as well as the very Miracles, or Works strictly so called.*

Thus Christ Argues from the Direct Tendency of all his whole Ministry, and design, so manifestly tending to the Ruine of *Sathans Kingdom*, that he could not be suspected of Acting by way of Collusion with *Sathan*; except *Sathan* could be supposed to be Divided against Himself, and to Destroy his own Kingdom; Else the Pretence had been plausible, if all the Doctrine of Christ had not been Infinitely Holy, and Infinitely pure; Destructive to *Satan* and his Kingdom *Matt. 12. Mark 3. and Luke. 11.*

The Apostle *Peter* Comparing the Miraculous vision of our Lords Transfiguration, Prefers the Word of Prophecy, as more sure, 2. *Pet. 1. 19.*

And the Apostle *Paul* makes the powerful Preaching of the Truths of the Gospel, more Convincing of the mighty presence of God in Church Assemblies, then Miracles, or miraculous Gifts of Tongues were, 1 *Cor. 14. 26.* For hereby, saith he, the Secrets of mens Hearts will be Discovered, and they will fall down, and worship God, and say, *He is among his Servants of a Truth.*

From all this, It is most manifest; The Confirmation of the Truths of the Gospel is not the Adequate end of Miracles, or a Reason of them Commensurate to them; Because they do not sufficiently

sufficiently serve that end, nor answer that Reason; If therefore They had been supremely to that end, or Reason of them; There is no doubt They should to the very utmost, and last point of effect have produced that Confirmation; For such *mighty works* of God Cannot be once supposed to be in vain; as they must be, if they do not Attain their End, or are not Principal in Attaining it: As it hath been made out, They are not.

CHAP. V.

Wherein the Grand Scope of the Discourse is Endeavoured to be truly Fixed, viz. That the Chief and Adequate End, and Reason of Miracles is; That they are Portions and Pledges, Peices and Parcels and Portions of the Kingdom of Christ, or of the World to Come, and to Bring it in at Last;

I Come now to that Part of this Discourse, wherein as in a Center, All the lines of it meet; that is, to shew, that the Principal, and most Adequate Reason of Miracles is; that They Bear a strict, close, and Inseparable Relation to that world to come, whereof, saith the Apostle, we speak; And because This world is to come, and they have not yet Introduced it; Therefore they can be no more then Parts or Peices, and Portions, and not the entire sum; Pawns, and Pledges, and not the very Kingdom, not that very world it self.

And in the attaining of this, It will be found; That whatever account can be given of Miracles, as if this moving mens
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Hearts Home to God were an end, or Reason of them; or as if the Confirmation of the Doctrine of the Gospel were an end by it self, worthy of them, even That account will be Found to Lye in their Relation, Those very effects have to that world to come, as will be seen in the Particulars, I shall now present in order.

Argum. 1. If there be such a *World to Come*, as the Scripture hath abundantly declared, there is; then every thing wherein the Present State of the World is lifted up above it self, or the present Course of settled Nature; (which being by Immediate Power, and not in the ordinary manner of Upholding, and merciful Governing the World, we therefore call Miracle;) is in its very own Nature a Pledge, and Assurance of such a Resurrection, or New Creation, or World to Come, as we speak of, and is a part, or portion of it; For it is a Specimen, and a little part of what we shall see in full, and whole.

And on the other side, if there by any thing done in Judgment, in such Extraordinary and Miraculous manner; breaking the Frame of the Present State, either in any more Essential Settlement, or in the general Course of Gods Government of the World; it is an Assurance to us, that he will Dissolve the present World, to make room for a new World, and to bring in Universal Judgment upon the Ungodly; on which account, all Extraordinary Judgments are delivered in the Language of the general Judgment, as is most observable in all the Phrase, wherein such Judgments are expressed in the Prophetical Parts of the Old and New Testament; which are not a high Rhetorical or Poetical Language, or manner of Expression, but have real Reference to what shall be Fulfill'd in the very Letter at last.

Now in the presenting Particulars, and Arguing upon them; If the things spoken seem to be new, or singular, I would only Desire the Noble Temper of the Bereans, to search the Scripture, whether these things be so, or not!

1. I would begin more orderly, and in the Foundation; *Jesus Christ is the Second Adam, Lord of the World to Come*; and under Him the present World is put, in regard of Supreme Administration of the very Things, that are not put under him, in the sense, *They shall be put under him.* I know we will All allow, This great Mediator, the Redeemer of the World *Jesus Christ, The Messiah, the Prince of the Kings of the Earth, the King of Kings, and the Lord of Lords*; He into whose Hand, the Father hath committed all

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Judgment, to Execute it, even because he is the Son of Man; that His coming into the World was supreme Miracle; This none of us, that believe in Jesus Christ, will deny, but own it, as an Article of Faith. This the Scripture speaks of, as a great Miracle; For if Jesus Christ had come into the World, the ordinary way of mankind, It had been a great Argument, that there had been no such Relation between Miracle, and the World to Come, as I now affirm to you; But I will make it Evident to you, how much, (though it be a thing we all Profess to believe, That Jesus Christ was born of a Virgin) The Scripture speaks of it in the High Language of Miracle; The Prophet Esay. ch: 7. v. 11. Commission'd by God, proposes to Ahaz, King of Judah, when there was a Confederacy against him, that yet God assured him, should have no success, To ask of God a sign of it, that is a Miracle, and God knowing how great a Sign He intended him, a Miracle or Sign Comprehensive of all Signs, bid him Ask it, as great, and wonderful, as he could desire; either in the Depth, or in the Height; as if God had said, I would have thee ask it; It shall be a Point of thy Faith, and of thy Obedience, and thus indeed God offers a Miracle, as a Confirmation; as hath been allowed; of any Declaration of God to man, having yet an especial Relation to the World to Come.

Oh how great is this Goodness of God to Ahaz! As if God should say to us in any Extremity or Distress; I intend a Glorious Kingdom, a World to Come of Grace, Mercy and Peace to my Servants, brought in by my immediate Hand, and Power; and you shall have a share of it, a Lot in it; as God said to Daniel; and a part, a pawn of it in an Extraordinary, a Miraculous Relief of your present Extremity, and Distress; How great a mercy would we esteem it!

But Ahaz being of a Perverse, Unbelieving, Disobedient Temper; Oh, saith he, I will not ask, I will not tempt the Lord, what do you talk to me of Signs, or Miracles? I am content with the Even Course of Providence, and with the stated Truth of the Word of God.

And so we are ready to say now; What do you talk to us of Miracles? They are Fancies, and Whimfies of Brain sick Men only; Let us keep to the Written Word, and to settled Providence; even thus they will say at a Time, when God is giving greatest Proof, He will Work, and Return on High; For else, I do acknowledg with all my Heart, we must wait Gods Appointed Time; But it is great Perversity, when we Refuse the Evidence of any thing Written in the Word of God,

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God, that we might, by the Scripture, have had patience, hope and Comfort in, and say, *We won't tempt God.*

Therefore immediately on *Abaz* his Refusal, saith the Prophet *Esay*, *Hear now, Oh House of David, Is it too small a thing for you to weary men?* To weary his Servants, the Ministers of these things from God to you, but will you weary my God also? Tho you are not willing to ask a Sign, I'll single out a Sign for you; *Behold, a Virgin shall Conceive a Son*; This we know is perfect Miracle; It is True, This did not appear at that Time to the Senses of *Abaz*, when it was thus Promised; what sensible Symbol God gave of it then, I will not now Dispute; but This Promise carries our Thoughts on the Very Miracle it self, when our Lord came in the Flesh; and so we find the Evangelists *Matthew* and *Luke*, give the History of the *Virgin Mary* bringing forth the Holy Child *Jesus*. Thus we see in the Person of the Redeemer, the very Foundation of the *World to Come* is laid in Miracle; and according to this very Miracle, and in Order to that very World, he is *Emanuel, God with us*; God in our Nature; a Miracle beyond all Miracles.

I'll give you one Scripture more concerning this very Thing, *Jerem* 31, 22, 23. *How long, saith God, wilt thou go about, thou backsliding Daughter; The Lord hath, or will create a new thing in the Earth, a Woman shall compass a Man*; it is an Expression of the Miraculous Birth of our Lord *Jesus Christ*, his Birth of the *Virgin*; For as I have said, the word, *A New Thing*, expresses the Nature of Miracle: And then it follows, *They shall use this Speech in the Land of Judah, and Mountain of Sion*; which Holy Mount we know, is an expression of the *World to Come*, the very Assurance of which satiates every weary Soul, and replenishes every sorrowful Soul; and the ground of all this is the Miraculous Birth of the great Redeemer, *Jehovah our Righteousness*.

According to this, *Genesis* 3. 15. As soon as the present Creation was lapsed, and Fallen by the Sin of Man, and had sunk utterly into Ruine, if it had not been Shor'd up by the Mediator; *It will put Enmity between thee and the Woman between her Seed, and thy Seed; It shall Bruise thy Head, and thou shalt Bruise his Heel.* Here the *Woman* is taken apart from *Adam*; and between the Seed of the *Woman* in a Peculiar manner, and the Seed of the *Serpen*; is this Enmity Put, to express that Miraculous Conception, and Birth of our Lord *Jesus Christ*.

And indeed, if we could lay the thing close to our Hearts, God Awakens us to all the great Things of the *World to come*, *whereof we speak*; and shews us plainly, that Things shall be lifted up to a far greater, and more excellent state; he hath given this as a Sign of it, *A Virgin shall Conceive and Bear a Son.*

Let us consider one Scripture more, *Esay. 9. 6* For unto us a Child is Born, a Son is Given; and the Government shall be upon his Shoulder; and his Name shall be called Wonderful; Counsellor; the Mighty God; the Everlasting Father, the Prince of Peace; of the Increase of his Government, and Peace, there shall be no end; Upon the Throne of David, and his Kingdom, to order it, and to Establish it with Judgment, and with Justice from henceforth, even for ever; The Zeal of the Lord of Hosts shall perform this; To us a Child is born, a Son is Given; Herein indeed is not an express Delineation of the wonderfulness of his Conception and birth; but it is implied, and Includ'd; His Name shall be called; what shall it be call'd? Wonderful, The Man of Wonders, That Wonderful Man throughout; he is all Wonderful; all Miracle; the Counsellor, and Mighty God, and that which we call Everlasting Father, is in the Hebrew, The Father of the World to come; And of his Government, There shall be no End; Glorious and Great shall be his Kingdom. The Zeal of the Lord of Hosts shall perform this; and therefore the greatness of his Power, It being all Miracle, shall perform this. His hand shall be stretched out in it, and for the *World to Come.*

The Death of our Lord Jesus Christ was stupendious Miracle of Justice, and Judgment, when the Lord Bruised, and put him to Grief, and made his Soul an Offering for Sin. This foreshew'd the Dread of the Vengeance of God for sin, burning upon the wicked to the Neighbourmost Hell, setting on Fire the Foundation of the Mountains, Burning up the Earth, and the Works of it, and the wicked becoming as Briers and Thorns Burnt on that their own Earth. For as Christ said in a Foresight of the Destruction of Jerusalem, *If these things were done in the Green Tree, what shall be done in the Dry!* This ought to be carried to all Desolations, and Destructions, the Manifestation of the Righteous Judgment of God shall make in his Holy Indignation, against the Posterity, and World of the Apostate Adam; not Reconciled by the Second Adam, The Lord from Heaven, and Father of the world to Come, *whereof we speak.*

The Resurrection of the Lord Jesus Christ, the great Miracle, as all that speak of Miracle, acknowledg, is a Glorious Pledg of the *World to Come*, and an entry into the very State of it; This World knew no such thing before, nor had any such Thing

Thing in all its Treasure, Riches, or Variety; He was the *First Born*, the *First begotten from the Dead*. Such was his *Ascension*, his *Glorious Entrance* into the *Tabernacle* made without hands, not of this Building; his *sending down the Spirit*; as the Apostle hath said in the Context I am upon, in *divers Signs, and Miracles, and Gifts of the Holy Spirit* according to his own will: And all this in Connexion with the *World to Come*, not in *Subjection to Angels*, but the *Kingdom of the Son of God*; All which comes home to this, That *Miracles* are proper to the *World to Come*, as the Reason, and end of it.

Now there is nothing, wherein I can more *Humbly* and earnestly Intreat you, that Read these Things; and wherein you can yeild a greater Acceptance, to what I am now Discourſing, than that you would Search these things, and Compare them, and Argue them to your selves; For I know they will, and must bear weight with you.

Argum. 2. The Second Argument, I would give you, is the Consideration of the way, by which God will save All, and every one of us, whom he will save by the *second Adam*, and fits them for that *World to Come*; for that *everlasting Kingdom of our Lord and Saviour Jesus Christ*. He saves them, he does all for them in a way of *Miracle*.

This I will endeavour to make plain to you, by considering, That God would not save Men by the *First Covenant*, the *Covenant of Creation*, the *Law of Creation*; They cannot be Saved by that; They must be saved by a *New Covenant*, a *Covenant that is all Miracle*. This I will shew you in two Parts of it.

1. When God Justifies Sinners by the Righteousness of another, by the Obedience, and by the Suffering, and by the Death of another; This is *Miracle*; and it is as great *Miracle*, as any of the Things, that Men allow to be *Miracle*; and indeed in Regard of the *Internal Excellency*, the *Intrinsic worth* of the Thing, It is far greater than any *Miracle*, except what concerns the very Excellency, and Glory of the Person of the Mediator; Those Wonders of *Miracle*, if I may so speak.

Oh therefore that we could consider it; If we are *Pardoned* in Christ, if we are *Justified* by Christ, If we are *Saved* from Hell, from Wrath to come by him, or from the *Curse of the Law*; This is all *Miracle*; For I would Ask any Man; I am sure,

None of the Men of Reason, and that seem to understand Miracle Best, can deny it; Is not Miracle a Lifting up of the present State of the World above the first Law, and Order of the Creation; sure this cannot be Denied; Now that Law of Righteousness, that was given to Man at first; That Law, *Do this, and Live; Be thou Holy, be thou Perfect, and thou shalt have the Reward of it; Thou shalt Live by it; This was the First Law, and Constitution of God upon Mankind; Now if Men were saved any way by this Law of Works, and Righteousness in themselves; Let it be, what way it will; Here were nothing Answering to Miracle, to the Powers of the world to come; only God may have Moderated the Point; Take a little in the place of a great Deal, Sincerity in the place of Perfect Obedience; But still that great Point of Doing, of Doing, that is the Thing; For there lies the Point of Miracle, of New Creation; That it is of Grace, and not of Works. For the Apostle hath Fixed the Firmament, as I may say, between Works, and Grace; He hath Established the two Worlds; the World of the Old Adam, the World to come of the Second Adam, in saying; *If it be of Works, It is no more of Grace; otherwise Grace is no more Grace, or work is no more work.**

Now Work was the very Foundation of the First Creation, Man made in Knowledge, Righteousness and True Holiness; and then working according to it, acting from and by himself; according to the Law of his Creation. I doubt not indeed, that Man was made with the Knowledge of Christ, the Mediator of Amity, and Conciliation, and Sustainment, in the state wherein he was made; seeing all things were made by and for our Mediator; and that Adam himself was the Type of him to come; and the Tree of the Knowledge of Good and Evil, and of the Tree of Life pointed to him; and the very Image wherein Adam was made, was Christ the Image of God. But this being not of the present Intention, I only intimate, and stand not to prove it; But Adam not keeping close to the Mediator, was wholly upon his own Bottom of Creation, and the Self Subsistence he chose out of a Mediator: Whatever therefore God does in Grace, through a Mediator, to Man Fallen, is Miracle of Grace; and though it may seem in all Spiritual Concernments, the Concernments of the Inward Man, there is not Miracle, because they do not at the present come into sense; yet in regard of the present state, they are of as Real Inward Deep Sense, and Peace of Conscience; and External Evidence in the Change of the Life and Conversation; and shall

shall in the Future State appear in Glory, and illustrious V libi-
lity, and so are now by the Apostle call'd, *a being chang'd*
into the same Image from Glory to Glory, as by that Spirit who is Jeho-
vah; I think This may be most justly called Miracle throughout,
and so great Miracle, that all outward Miracles are but the Out-
side Case, and Representations of them.

Now then if it come to Grace, and to Faith to receive Right-
eousness by another, it must needs be Miracle: We are saved
by Miracle in the pardon of sin, and being accepted through the
Righteousness of Jesus Christ; I think the Apostle guides us to
this very Apprehension; *For what (saith he) the Law could not do,*
in that it was weak through the Flesh, God sending his own Son, and for
sin condemned sin in the Flesh, so that it might not be imputed to the
Believer in Christ, Rom. 8. 3.

I would but parallel it thus; A Man is Blind, or Lame, or
Sick, or Lunatick, or any of those things we read of in the Gos-
pel; All the Power of Nature summoned together, the whole
Colledge of Physicians, and of all the Wise Men in Nature, be-
ing summoned together, they could not have healed a Man born
Blind; They could not have interposed in the Case of those per-
sons at all, much less in an Instant, as Christ healed them in the
Instant.

I say therefore, what Nature could not do, and all the Power
of Art joyn'd with it, could not do, that God, *sending his Son in*
the likeness of sinful Flesh, did; He tore away our Sicknesses, carried
out Sorrows, so as to heave them off from us upon himself; This
we greedily enough allow to be Miracle.

In the same manner, whatever the Law, the Eternal Rule of
Righteousness cannot, in regard of the Sinfulness and Guilt of
the Nature, and of the Transgressions and Iniquities of Men,
do, in the point of Justification before God; when this Justifi-
cation is accomplished by the Righteousness of God in the Medi-
ator, it must needs be Miracle; For as is the Power of God, and
his Omnipotency in Point of Efficiency; such is the Righteousness
of God in the Point of Justification; and as is the Loss or De-
privation of any of the Faculties of the Soul, or Body, of the
Power due to, Innate, or Connatural to Them; So is the
want of a Righteousness, of Approbation, or Acceptance in a
Man, wherein he may stand before the Just Judge as of full
Number, Weight, and Measure, according to that Law of
Righteousness, Given to Man; and by which his Righteousness
shall be Judged, whether it be a Righteousness, or not.

If therefore there had been any Law or Rule of Righteousness, that, Mans Sin being consider'd, could have given Righteousness, let it have been the First Law, or any After Law, Verily Righteousness should have been by it, Gal. 3. 21. He Brings in these Words, *Is the Law against the Promises of God? God forbid; It is as if he had said; Is there any Reason, the Eternal Law, of Righteousness should, speaking of it as of a person Weighing its own Honour, Reputation, have Inclination against the promises of God, as undermining it, and surprizing that Honour, and Glory from it, of giving Righteousness; or as if God, to speak with Reverence, were fond of Justifying men by the Righteousness of another; or, as if for the Glory of his Grace, and of his Son, he had brought in his Righteousness, and begg'd of Men to take it, when there was a Law, that was worthy to be call'd a Law of Righteousness, by which they might better, or but as well, have had it of their own; All this, saith the Apostle, be far from God, to bring in his Promises in so Precarious a manner. But the Case of Man Absolutely Requires it, he could not satisfy, he could not Answer any such Law of Righteousness by himself. The Scripture hath concluded, or shut up every way, on every side, all mankind under sin. It must be by Miracle, by Free Justification, by the Righteousness of Another; and by Free Pardon upon that Righteousness, wholly out of the Creature, and by the Creator; *Jehovah our Righteousness; and this is Miracle; It is therefore said, Scripture hath shut up men under sin, that the promise by Faith of Jesus Christ, might be given to them, that Believe; Now what is given by promise is Miracle; as Isaac, a Son of Miracle, Miraculously Given, was a Son of Promise; as we find, Rom. 9. 9. The Promise was, At this Time will I return, and Sarah shall have a Son.**

And as it is thus in the Point of Acceptance, as Righteous before God; So it is in the Point of Conversion, Regeneration, Sanctification: It is all by Miracle; For it is by Promise; It is by a covenant of free Grace; therefore it is by Miracle: *A new Heart and a New Spirit will I Give you; I will take away the Heart of Stone, and Give you a Heart of Flesh; I will write my Laws in their Heart, and put my Fear in their Inward parts; and they shall not depart from me, Ezek. 36. Jerem. 31. Heb. 8. All This is by promise; Therefore It is by Miracle; It is by a New Covenant, as I have said, Miracle is a New thing; therefore it is All Miracle. Both then, even Justification and Renovation, they look toward the Kingdom of Christ, toward the World to come; So they are by Miracle; For Miracle and*

and the *World to come* turn one upon another; Therefore as Justification, so Renovation is by *promise*, by Free Grace, and so by Miracle; Free Will is according to the Law of the First Creation, and not Miracle, in any other way than, as hath been said before, the First Creation, and the first Spring of All is Miracle; There are Two *Free*, as I may so speak, that make a Great Noise among us, *Free Grace* and *Free Will*. And although they do not so in themselves, yet Men set them into an Encounter one with the other; They do not so in Themselves, any more than the *Law* and the *Promises of God*, which the *Jews* encountered one against another, do; For if there had been a *Free Will* that could have produc'd Faith, Repentance, Renovation; Verily they should have been by *Free Will*; But God hath concluded All under Unbelief, that he might have mercy upon all.

If therefore the Men of *Free Will* were speaking of the State of the First Creation; I confess, they discours'd well, excellent will; but because it is the *World to come*, of which we speak; Therefore All *Free Will* in such sense falls to the Ground; All is by Miracle, by Miracle of Grace, by Miracle of the *New Creation*.

For the making this plain by Scripture, we shall see how Duely this arises from *John 3.1, &c.* Christ had a Learned Man in the *Jewish Law* to deal with, *Nicodemus*, a Ruler among the *Jews*; and I doubt not, He might have sat among the *Doctors of the Chair* for *Free Will*; and he would have voted, no doubt, in all they said, with them. He came with a Great Complement to Christ, calling him Rabbi; *We know*, saith he, *Thou art a Teacher come from God*; For no man can do the Miracles thou doest, except God be with him. Here you see he had a great sense of Miracles, and of the Miracles of Christ; that is, his Miracles especially on the Outward Man; Christ therefore, as it were, withdraws him from the Outward Court of Miracles, into the Inner Court of Spiritual Miracles, that yet, as I have said, give both inward and outward Assurance of Themselves; Christ instructs him therefore in the Point of Regeneration, *Except a man be born again, a new, or from above; Either way signifies Miracle; he cannot see the Kingdom of God.* What says *Nicodemus* to this? This Great Man that came to acknowledge the Miracles of Christ? Oh, saith *Nicodemus*, *How can these things be? Thou speakest of impossible things; How can a man be born again? Can he enter the Second Time into his Mothers Womb, and be born.* We see this great Acknowledger

ledger of Miracles, when he came to a Point of Miraculous Power indeed; that is the Renovation of Man, the giving a *New Heart*, and a *New Spirit*; He is Puzzled, He is Posed, He does not know what to say.

I cannot forbear to take notice, That the great Men of *Free-will* are the greatest Arguers of the Truth of Christianity by Miracles; and yet notwithstanding, they are as much puzzled, and Blunder as much concerning the very Miracles of *Regenerating Grace*, the *Regenerating Spirit*, as this great Man *Nicodemus* did; It is true, to hear them speaking of it, as it is not Miracle, but according to the Law of the First Creation, or very little Differing, They may speak more Tollerably of it.

But saith our Lord to him, *That which is Born of the Flesh is Flesh*: According to the Law of the First Creation, Let Flesh be your Spring, and Well-Head, you shall never rise above it, do what you can; Therefore *marvel not*, saith Christ, *I said, you must be Born again*: This Regeneration is by the Spirit alone, no man can Beget himself, but he must needs beget himself the very same, He was before; The New Birth is, as *Isaac* was, the Child of Promise. It is as the Birth of our Lord, and several of his Progenitors was, by Miracle. He can Communicate no New principle to himself; And just, as the Apostle says here; *Divers Miracles and Gifts of the Holy Spirit, according to his own will*; So in this Miracle of Regeneration, saith Christ, *The Spirit bloweth where it Listeth*; To shew, It is all immediate power, that is, Miracle.

Thus also the Apost. Discourses 2 Cor. 5. *If any Man be in Christ, he is a new Creature, or a new Creation; All Old Things are past away, behold all Things are become New.*

I would ask any one, whether this is Miracle or not? If it be only according to the Law of the First Creation, It is not Miracle, but if it be entirely, and perfectly a new Creation, It must needs be Miracle.

Argum: 3. The Resurrection is agreed to be Perfect Miracle; The Kingdom of Christ is the Kingdom of the Resurrection. From hence appears the strong, and close Connexion between the Kingdom of Christ, and Miracle.

I could Heartily Pray, the Threed, and Train of the principles Arguing from the Resurrection, as Miracle, were closely pursued, and followed Home; The Apostle says, *Acts 17. 31. God hath appointed a Day, in which he will Judge the World by that Man,*

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man, He hath Ordin'd, whereof he hath given Assurance unto All men ; whereof, saith he, God hath made Credit ; He hath offered greatest Reasons of being assured of what he had so Ordin'd, by Raising the Lord Jesus from the Dead ; and therefore he is so often called, He that is Risen from the Dead ; and the First Born, the First Begotten from the Dead ; God says to him, Thou art my Son, this day of the Resurrection have I Begotten Thee ; and so Royal Power is more solemnly settled upon Him ; I was Dead, and am Alive, and behold, I Live for evermore ; I have the Keyes of Hell, and Death ; the Prince of the Kings of the Earth ; Now this Resurrection is the very Finger of God, and therefore, It is justly acknowledged the Principal Miracle ; It is indeed the Center-Miracle in which all Lines meet ; as all the greatest Reasoners on Miracles do also Fix in it, as so.

Now that the Kingdom of Christ is the Kingdom of the Resurrection of all his Servants, is plain ; For he Rose First ; His Saints Rise at his Coming, 1 Cor. 15. 23. His Coming, and his Kingdom are Conjoyn'd, 2 Tim 4. 1. So it is the Kingdom of the Resurrection ; But I would expressly Establish it on that, Revel. 20. 4. I saw Thrones, and they sate upon them ; And I saw the Souls ; that is, the whole Persons of Saints ; Souls Re united to their Bodies of them, who were Bebeaded for the Word of God, &c. Now these Lived ; They Lived and they Reign'd with Christ a Thou'nd years ; And the rest of the Dead, That is, all those who were not in a State of Blessed Life, but under the Condemnation of Christ, during the Thousand Years ; They Lived not again, after the Thousand Years were fulfilled ; This is the first Resurrection, the Kingdom of the Resurrection. Blessed and Holy is he, who hath his Part in this First Resurrection, as all the Living, Remaining Saints have ; Over them the Second Death shall have no Power ; For they in a Paradisiac State, on the New Earth, chang'd into Bodies of Paradise, are Priests of God and Christ, for the Thousand Years ; Fitted to be Caught up, and to be together with the Saints Dead in Christ, Raised to Enjoy the Kingdom of the Resurrection ; as the Children of the Resurrection, the Principals of the First Resurrection in the New Heaven.

I have often Heard, and Read the Discourses of the Men of Reason, Magnifying the Resurrection, as is most Due ; As the Hand of God stretched out in the Highest manner, as the Greatest of Miracles : But, oh, why should they not follow on to the Kingdom of the Resurrection, the World to Come of the Resurrection, during its Thousand Years ; the New Creation, the New Heaven, the New Earth,

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the Kingdom of all Miracle; and then All delivered up to God and the Father, that he may be All in All.

For from all this I conclude, *the Kingdom of Christ is the Kingdom of all Miracle; Every Miracle therefore that hath been in this World, is but a Peice, a Parcel, a Portion of that so vast, and entire Sum.*

Argum. 4. I have now Argued, The New Creation, The New Heaven, and the New Earth are certainly Miracle; because above the Constitution, and Law of the First Creation; and that therefore all Miracle is but part, and parcel, a peice, and portion of the Great State of the Kingdom of Christ: For he that is upon the Throne, says, Behold I Create all New. And he adds, Write, For these Words are True and Faithful; Why did he say so? But because he knew very well what an Opposition, what a contrary Sentiment, even Christians would be of to this Truth; Be assur'd therefore, saith the Great Prince upon the Throne, These Things are Faithful and True, and shall have their full Accomplishment in their own proper Times.

But now, as there is in *The Kingdom of Christ* so Miraculous a State of Mercy, and of Grace to his Servants; so there is a Miraculous State of Judgment, Desolating, and Dissolving the Present State of this World; even, as it is upheld now by the Grace of the Mediator; and that in the Introducing the *World to Come, whereof we speak*; and also to settle such a Counter-state of Wrath, and Judgment, wherein all the Wicked that have been in the World, shall be in a most Visible State of Contempt and Dishonour, *under the wrath of God and the Lamb.* And of this, all the Judgments that have been hitherto in the World, have been Parts, Peices, and Portions; also Pawns, and Pledges of that State. Those Great Judgments therefore on the *Fallen Angels*, on the *Old World*; on *Sodom and Gomorrah*; on *Egypt*; on *Corah, Dathan, and Abiram*; on *Nadab and Abihu*, have been already instanced in; the Destruction of great Armies, as most especially in the *Valley of Jehosaphat*, 2 Cor. 20. 24. Joel 3. 12. a great Type of that last Result at the Battle of *Armageddon* is most worthy to be considered; and so indeed are All the Judgments we Read of in the Book of God, *The Book of the Wars of the Lord*, Numb. c. 21. 14. Run down with a strong Stream, and Torrent into their Great Sea, the last Judgment at the *Kingdom of Christ*; and having all the Nature of *Miraculous*, confirm the

Point.

Point we are now upon ; *That Miracles, and the Kingdom of Christ are closely Connex'd and Joyn'd together.*

Argum. last. For a Summary or Recapitulating Argument, we may look back on some of the most Remarkable Miraculous Appearances of God in the Old Testament ; and see what an Illustrious Correspondence they bear to the *World to Come*, or to the Kingdom of our Lord Jesus Christ ; as the Translation of Enoch, that he should not see Death, Gen. 5. 22. Heb. 11. 5. That, we know was perfect Miracle, compar'd with the Present State of Dying; Elijah, and Elisha's Raising the Dead, Types of the Resurrection, 1 Kings 17. 17. 2 Kings 4. 28. The Dividing the Red-Sea, and Jordan, Types of the smiting the Egyptian River in the Seven Streams, and Destroying the Tongue of it, making men go over Dry shod, and of a High way for his People, as to Israel in the Day he came up out of the Land of Egypt, Esay 11. 16. and Like Drying up the Deep, and the River, and the Pride of Egyptian and Assyrian Departing away ; when all shall be strengthen'd in God, and the people shall walk up and down in the Name of the Lord, Zech. 10. 11. &c. The giving of Mannab, as Bread from Heaven, looks to Christ the Bread of Life, and the Tree of Life, as the Water out of the Rock to the Water of Life.

But I would especially have Respect to that Standard Miracle of the *Sabbatical Year* : A great Wonder of the Riches, and Might, and Power of God : Every *Seventh Year* there was a mighty shewing forth of the Power of God ; For that the Earth brought forth it self so much in the *Sixth Year*, that they might Live upon it without any Plowing, or Sowing the *seventh Year*. The *seventh Year* was to be a Sabbath of Rest unto the Land, a Sabbath to the Lord ; the Children of Israel were neither to Sow their fields, nor to Prune their Vineyards, nor to Reap, nor to Gather, but all were to Live alike of what came forth of it self : God promised to Bless the *sixth Year* so, that It should yeild meat for three years, that so the *seventh year*, might be a year of Sabbath or Rest to them.

Now let us Consider, what the *Prophets* have spoken concerning this *World to Come*, how exactly suitable, and agreeable to this they have spoken of the *World to Come*, From whence I Argue, and do appeal to any one, whether the Argument be not exceeding great ; The *seventh year* among the *Jews* was a Symbol, was a Poise, Parcel, Portion of the *World to Come*, whereof we speak, and of the great Sabbathism of it.

Amos 9. 11. *In that day will I Raise up the Tabernacle, of David, what it may be Built, as in the days of Old; That they may possess the Remnant of Edom, and of all the Heathen, which are called by my Name, saith the Lord, that doth this. And then it follows, Behold the dayes come, saith the Lord, that the Plowman shall overtake the Reaper, and the Treader of Grapes him that soweth Seed; and the Mountains shall drop sweet Vine, and All the Hills shall melt*

The Earth, and the Mountains, and the Hills shall Flow out with a great Freedom, and Spontaneousness into an abundance for the Servants of God; Then shall the full Sense, and Meaning of the *Sabbatical years* be understood; Then shall the Full Sum, of which that was but a Part, and Portion, be brought into open View; Then instead of the *Briar*, and *Thorn*, shall grow up the *Mirtle Tree*, and the *Fir Tree*; And It shall be unto the Lord for a *Sign*, and a *Memorial*, that shall not be cut off.

When our Lord was here in the *Days of his Flesh*, he gave an Experiment of Divine Power to the same purpose; and it was a *Miracle* he seem'd to delight in, For he several Times Repeated it; He fed with a few *Loaves*, and *small Fishes* so many Thousands, and the *Baskets* of *Fragments* far exceeded the *Principal*, or very first Provision.

Now these Things are all own'd to be Miracles, let us but ask our selves whether these things were not so? If we now in this Nation should let Plowing, and Sowing alone, for a year, would we not look upon it as the Introduction of a Famine? but now if God should positively command us, and Assure us; That there should be care taken in any one year, for three years, and we should Find it so taken, Would we not look upon it as a Miracle?

If any one should Set down so great Numbers of People, as Christ did, to so small a Provision, that every one could not take a little; should we not look upon it with as great, or greater amazement, than the Apostles did upon Christs doing so? But if the small Feast in the Beginning should Multiply in the Eating, and become More, after a plentiful Eating, than it was before Eating, Should we not look upon it as a Miracle? Now All this imports, That a Sufficiency of Food; and Durable Cloathing, shall be in the Kingdom of Christ, that his Servants may Eat and be Satisfied; Eat and Drink at his Table in his Kingdom, and attend upon the Lord without Distraction; that is, Fullness of Enjoyment.

Thus

Thus the Miracles Christ did in Healing, and Recovering the Sick, the Blind, and the Lame, How did these mighty Acts look to that State of the *World to come*, *Revel. 21. 4.* There shall be no more Sickness, Sorrow, Pain, Death, nor Curse, but God shall wipe away all Tears from his Servants Eyes.

The Great Readiness of Christ, in shewing his Mercy and Power towards the *Blind and Lame*, that they might be so no longer, makes me think of that Glory in the *Book of Samuel*, when it is said of *David; the Blind and the Lame, whom David's Soul hated.* I only make an Allusion, not considering the strict Sense: *Jesus Christ his Soul hated not the Lame, or the Blind; but the Blindness, and the Lament, the Sickness and the Death; His Soul had such a sense, that this came upon the World, upon Mankind by sin; That he Laboured and Travailed in Spirit, till he brought forth, as you know, so many great Instances of the Redemption of Mankind, in Carrying our Sorrows, and bearing our Sicknesses, till there be that perfect Restitution of All Things named before; and the Creatures, or Creation it self, be Delivered from the Bondage of Corruption, into the Manifestation of the Glorious Liberty of the Children of God.*

Now these things joyn'd together seem to me so full of Evidence, that my heart is, while I speak of them, so satiated with them, that I cannot but hope they will be also most Acceptable, and satisfactory to them that read them; so as to conclude, how close Miracle, and the Kingdom of Christ are Related one to another; and that the Chief, and Adequate End, and Reason of Miracle is, that they are Portions and Parcels, Pieces and Pledges of the Kingdom of Christ, or of the World to come, and shall bring it in at last.

C H A P. VI.

A Discussion of the Times wherein Miracles have been most Illustrious, and when there hath been greatest Darknes among the People of God, in Relation to them; Preparatory to the Asserting, That Miracles are not ceas'd, but a Return of Them is to be Expected.

Seeing from All I have Discours'd, it appears very undoubted, that a Return of Miracles is, and ought to be expected; because the Great and Adequate End of Miracles is a Connexion with, and even an Introduction of the Kingdom of our Lord Jesus Christ, and the World to come; which Kingdom and World to come is not yet come; and when it shall indeed come, it shall have a mighty Power of Signs, Wonders, Miracles, and Gifts of the Holy Spirit, according to his own Will, to appear with it, to introduce, settle and establish it, in the Order and Glory of the New Creation. I shall therefore, before I come to the down-right Proof, endeavour to anticipate, or to be before hand with the greatest Objection I meet with to it.

Object. The Great Objection I find in my own Thoughts, and which Raises, and Confirms (I doubt not) in others a Resolved Pre-judgment, that Miracles shall not Return, is, Because, that now for a Thousand, Two Hundred and Sixty Years, or near about, Miracles, except the Lying and Legendary ones, the Antichristian Apopstasy

poplasy hath pretended to, there hath been a going off, and a Cessation of the True Power of Miracles; and the Reason to be assign'd for it, hath been thought; Because the Doctrine of *Salvation* in the Gospel, and the Canon of Scripture, and particularly of the *New Testament*, hath been so summ'd up, finish'd, settled, and sealed; so confirm'd and assur'd by undoubted Power of Miracles, that brought it into that Settlement, and gave it to large a spread in the World; that any further use, or service of Miracles, seems wholly superfluous, and unnecessary: For if it were not so, it looks very strange, and there seems no Reason to be given, why God should be pleased to order so long a *Parenthesis*, so Long and Dark an Interval; such a long space, and, as I may call it, Gap, between the Power of Miracles, in the Days of Christ, and the Apostles, and some space after; and the present Time.

And indeed, I would add, To give the *Objection* all the strength I can; That the *Papists* or the *Antichristians*, both pretending Themselves to Miracles, and finding among the *Protestants*, and *Reformed Churches*, no such Power, nor so much as Pretension to it, have been Loud and Clamorous upon it; and have hereby assum'd it as a Good Reason to Damn the *Reformation*, because it hath come Naked, and Unarm'd of Miracles; From whence the *Reformed*, not having considered enough the True Reason of Miracles, nor of their *Cessation*, have been under a Necessity to Defend Themselves, by asserting, Miracles are wholly ceas'd, and no Return to be expected; and that the *Popish Pretences* have been but so much Counterfeit and Falshood; In which Last Part they have spoken most Evident and undoubted Truth; and this Defence hath also in the First Part, seem'd so necessary, that it could not be, but it must sink Deep into the Minds of All the Most Holy, Sober, Serious, Wise *Protestants*, as well as the more General Profession of the *Reformation*; and hath brought All Discourses of a Return of Miracles, under Great Disrepute, as Wild, and *Fanatical*, Altho indeed this part of the Defence arose from a not due consideration of the Reasons of the Cessation, and of the certain Return of Miracles, when the Force of those Reasons shall expire.

And I cannot but acknowledge, It may seem strange, according to the very Reason I am to lay down; why there hath been such a Cessation of Miracles: And there does arise a Difficulty upon it; That there was not any Return of the Power of Miracles

miracles with the *Reformation*. But I hope to give Fairest Solution to it.

In the mean time, I cannot but take notice, that the *Papish Pretensions* to a constant Power of Miracle, does very notably, not only agree with the Character of *Prophecy*, in their *Lying Wonders*; but also that they make indeed a Counterfeit Kingdom to the True Kingdom of our Lord *Jesus Christ*, both in *Prophecy*, and in their own Pretences; and so far Counterfeit proves, what ought to be in the Truth, and the Life of That, It is the counterfeit of, and by *Prophecy* It was to counterfeit; They give a Proof by the By, That Miracles do indeed appertain to the Kingdom of *Christ*.

But to come to the main Answer to this Objection, I propose upon it,

First, To observe the State of Miracles, or Miraculous Power, in all the several Ages, or Times Recorded to Us in Scripture; and to collect the Light, that may from thence be received, to shew, that Miracles shall certainly Return, and Introduce the Kingdom of *Christ*.

2. I will lay down, what, upon Great Reason, I Esteem to be the True Cause of the Cessation of Miracles, these Last Twelve Hundred and Sixty Years; and why, especially, since the *Reformation*, Miracles have not return'd; seeing as Miracles pertain to the Kingdom of *Christ*, so the *Reformation* it self was an appearance of that Kingdom: Wherein I will consider any Collateral Objections, that may spring up from any Discourse in this Answer.

That therefore which in general I pitch upon, is; that when we look upon the several Varieties of Appearances of Miraculous Emanations, or Flowings out from the Divine Glory, and Power in Miracles, according to the Records of Scripture; there have been no Times wholly without them, of which Any Records of Scripture have given us the Memorials: Because there was always a certainty of that Kingdom Coming; and the more Notable, and Remarkable Manifestations have been prepared for those more Noble and Remarkable Manifestations of the Kingdom of *Christ*. The History of Scripture is indeed very short in the Time before the Flood, yet we have an Eminent Instance of a Miraculous Power of Grace in the Translating *Enoch* to Heaven, without any sight of Death; *Enoch walked with God* so many years,

years, and was not; For God took him, Gen. 5. 22, 23, 24. This was an Eminent Peice of that World to come; Enoch was *trah*, *stated without seeing Death*, As the Apostle saith, *Some shall not Dye, but be Changed, and Caught up.*

There were two Miraculous Appearances of Judgment. The Lapse, and Curse upon the Creation, and Death upon mankind, that Came in upon the *Disobedience of the First Adam*; the grand Pronunciation of Judgment upon the whole State of the World of that First Adam; and this compar'd with the First Glory of the Creation, on which it Brake in, is most justly to be esteemed Miracle, tho now not so. The so universal, and general Judgment upon the *Old World* by the Flood, of which was spoken before; and how closely it Relates to the *World to Come*; as also of the Peculiar Miracle of Grace towards Noah, and such a Remnant of the Creation with him; as should give a present Restitution of all things; and how Representative was that also of the *World to Come*, in which the Servants of Christ shall be Saved from the Deluge of the *Vials*, and of that Fire of the last *Vial*!

Now it was very Agreeable, even to that Beginning of the World, That it should not be left wholly without a Testimony of that *Kingdom*, signified in the Promise of the *Womans Seed*, wherein there is given the *History* of that *Seed*, propagating it self, as the almost whole *History* of that Time; tho it was so very far off at that Time from Coming, and was to pass through so many several Changes of Representation, ere it came into its Glory.

The *Confusion of Languages*, and the *Division of the Earth* in the Time of *Shem*, the great *Melchisedec*, and *Eber* the Holy Patriarch, through whose Loyns the Holy Seed Ran; and whose Son *Peleg*, in an especial manner bore the Character of that *Division*, had this Remarkable Relation to the *Kingdom of Christ*; That it carried the Face of a Miraculous Judiciary Driving asunder the Nations, and made the great Distinction of Mankind, That *Kingdom* hath made all along in the World, and shall make; For hereby the *Oracles of God* were so long committed to that particular *Seed of the Hebrews*, of whom Christ, God over All, Blessed for ever came.

And hereupon arose that Temporary and present Remedy, or Divine Expedient of the *Gift of Tongues*, shewing the Miraculous Power of *Christs Kingdom*, making way for its enlargement in the World; and Foretelling also that Reunion of *Languages* At *Pentecost* in his Kingdom. Thus

Thus the Time of the second Patriarchal Roll of Generation is Illustrated with a Miracle, separating the *Hebreus* from all the Nations of the Earth.

The Time of *Abraham* with his Call to the Going out of Egypt was Enlivened with the continual Appearances of God to *Abraham*, *Isaac*, and *Jacob*, which were indeed of the Nature of Perfect Miracles; besides what was Miraculous in the Birth of *Isaac*, of *Jacob*; and that Miracle of Judgment on *Sodom* before spoken of.

Thus we see, No Time hitherto to the Going out of Egypt hath been a Dark Place in Regard of Miraculous Appearances of God to his Servants, because of the Great Son of *Abraham*, according to the Flesh, in whose Right of Inheritance as the Prince of the World to come, *Abraham* is call'd *Heir of the Worlds*, Rom. 4. 13.

The Time of the Going out of Egypt, from the Multiplication of the Children of *Israel* there, to the very settlement in *Canaan*, was one Continued Train of Miracles: Nor was the Time of the Judges or of the Kings of *Judah* Un-illustrated by various Irradiations of the mighty Power of God towards his People in Fore-Assurances of the Kingdom of our Lord *Jesus Christ*; which is much to be Remark'd; Because the Law of God, by his Servant *Moses*, had Receiv'd the full settlement, and Establishment by as high Testimonies from Heaven, as serv'd not only the necessaries of its Sanction, but the Glory and Grandeur of it. And if only Prophets, without any Power of Miracles, had been Rais'd up in Addition to it; There had been yet a Measure of Truth Shaken Down, and Running Over; For besides those Extraordinary Prophets, there was the Standing Ministry, as in Ordinary, of the Priests Lips preserving Knowledge.

But that which is most Wonderful, and Deserves particular Enquiry is, That even in the Apostasy of the Ten Tribes, besides the Communication of whatsoever great things God did in the Kingdom of *Judah*, There were Those two Prophets, *Elijah*, and *Elisha*, like two Witnesses, after *Moses*, and *Aaron*, set out, and Credential'd with a Mighty Power of Miracles, to be as a Light shining in the Dark place of that Apostasy, that was so great a Type of the Antichristian Apostasy; and the Types of one are made by great Wisdom of the Divine Spirit, Correspondent to the Types of the other: even to so undoubted clearness, and Certainty; that I make no doubt to Assign it, as one Reason, Why there was such a Miraculous Presence there, even that it, with

with those witnesses at the Deliverance out of Egypt, might be a Prophetical Plat-form of the Witnesses Appearing in the Twelve Hundred Sixty Days against the Antichristian Apostasy.

But besides that, There was with Regard to Joseph, of whom the Prophetick Benediction of Jacob, and Moses spoke so great Things; and who was so great a Type of Christ, in his High Administration in Egypt; and whose was, as the Spirit of God Testifies, the Birth-Right, 1 Chron. 5. 2. There was a Type, I say, of the Kingdom of Christ, necessarily to be Erected in his peculiar Posterity, whereof he himself Foretold in Ephraim; so that the Kingdom was Judah's, and no one Good King of the House of Joseph over the Ten Tribes; yet God being pleased to have some Representation of the Kingdom of Christ, tho in so continued an Apostasy; he was pleased also to Honour it with so peculiar a Prophetical Ministry, and that so Illustrated with Miraculous Powers, till he gave them a Bill of Divorcement under the Name of those three Children of Whoredom, Jezebel, Lo-Rubamah and Lo-Amni, Hosea 1.

Yet because it was still a Type of the Kingdom of Christ, There was an Eminent Type of the very Kingdom of Christ, Elijah carried up to Heaven, even above the Translation of Enoch, in a Chariot of Fire, without Dying.

Some years after the Captivity of the Ten Tribes, when they were come under the very Perpendicular Influences of that Dreadful Lo-Rubamah, and Lo-Amni, The Miraculous Power of God shone out with very Bright Rayes upon Hezekiah King of Judah, a most Excellent Reforming Prince; First, in the Destruction of so great an Assyrian Army; which threatn'd him with the Lot of the Ten Tribes; and immediately after, with that Miraculous Sign in the Shadow; that is, as the Learned make manifest, The Sun going so many Degrees back, to assure his Life restor'd.

Then came on the Babylonish Captivity; during the Time of which; besides the Grandeur of the Spirit of Prophecy during that Time, in Jeremiah, Ezekiel, and Daniel; there were very Resplendent Signatures of the Mighty Power of God in Nebuchadnezzar's Dream, and Image; both Retrieved by Daniel, when He had lost all Lines of it; as also Expounded to him, which both satisfied, and convinced that Infatuate Monarch into an acknowledgement of God, the Miraculous Chaining up the power of the Fire upon the Three Servants of God, in that so overheated Furnace, while yet it had Full Force to Fly out, and Ravage upon the Servants of the Tolerant, Furious Prince, that doted up-

on that very *Image* of Vast Arbitrary Dominion; most probably; which being so Miraculously Represented, and Expounded, had Extorted from him the Confession of the one True God: That immediate Hand of the most High upon him in such a Deliration and Phrensy, which turn'd him to Grass with the Beasts, and as wonderfully Restor'd him with a Mouth so full of acknowledgments of the God of Heaven; The Dreadful, and Astonishing Starting of the *Hand* and *Fingers* out of the wall, to that Intemperate Sacrilegious and Idolatrous King *Belsazzar*, with the Astonishing Comment of *Daniel* upon the writing of them; The preserving *Daniel* in the Den of *Lions*, when their Rage was yet so quick upon the men, that gave him as a prey to their intended Ravenous Teeth; All these very stupendious and Mighty Works of God, were undoubtedly on purpose provided for that very Time, wherein These most Admirable, and Truly more Miraculous *Visions* of the Kingdom of *Christ* were in Giving, and as most Conatural to them, so for a Confirmation of them; They lasted therefore so long, and were succeeded by not so many Miracles, as very wonderful, and Mighty Providences in the Restoring *Judah* and *Jerusalem*, by such Signal, and almost miraculously moved, and Engaged services of so many *Princes* of *Persia*; together with the Glorious Prophecy of *Haggai* and *Zechary*; which lasted, till *Judah*, and *Jerusalem* were Restor'd, and so long, continued the Spirit of Prophecy; Then immediately came on those Strait Cramped Times, both as to the Prophecy, the Miraculous Power and all Appearances of the Kingdom of *Christ*; One Rising and Setting with the other, as by the strongest Sympathy and Configuration, or most Wise Disposals, to, for, and with one another; For when those Straits of Time, under the Power of Heathen Princes, and the more settled Times of the Gentiles came in, the Spirit of Prophecy Retired in *Malachies* Prophecy, and took, as it were, its Leave, and gave its Fare-well in those Words ending it, Remember ye the Law of *Moses* my Servant in *Horeb* for All *Israel*, with the Statutes, and the Judgments, viz. As Enlarg'd upon by the Prophets; Let my Written Word be your Rule; Thus there was a Sealing up Prophecy till the sending of *Elijah* the Prophet, which *Elijah* the Prophet, our Lord Assures, was *John* the Baptist, in One Degree, but not in the Highest; For another *Elijah*-like Ministry, and of an Higher Elevation, or exaltation shall yet Arise; as our Lord hath intimated also in saying; *Elijah* truly Cometh, and shall Restore All Things; even before that Notably Great, and Terrible Day of the Lord; And when the mighty Con-

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Verting Power, the Power of Miracles, being also Joyn'd with it, shall be abundantly given out; For *John* did no Miracle to shew the Prophecy was not in him Fullfill'd to the utmost; then shall indeed the Heart of the Fathers be Turn'd to the Children, and the Heart of the Children to the Fathers, or of the Disobedient to the Wisdom of the Just.

However, in the mean time, The Beginning of the Gospel, in every Evangelist, is plac'd in *John*, to whom says *Luke*, The Word of God by immediate Mission came; and he was a Man sent from God, as the Evangelist *John* says; And the very Beginning of the Gospel of *Jesus Christ* the Son of God is Fix'd in Him by *Mark* cap. 1. 1, 2. As if he would have Joyn'd the last words of *Malachi*, and the first of his own together, and in a Continuation, as one and the same Holy Scripture.

But notwithstanding all this, tho *John* was so great a Prophet; Yet he (saith Christ) that is Least in the Kingdom of God, is Greater than he; His Greatness above all, that were Born of Women stood in this, That he prepar'd the way to Christ, and to that great Power, with which the Son of God came: He was so Great in his being so near the Kingdom of God; yet because he was so near, and not in that very Kingdom, It was not fit for him to do any Miracle; That was a Glory Proper only to the Kingdom of God it self Now it was just in its Appearance.

And thus, I have brought Time down to its Fullness, just to that very point wherein our Lord *Jesus Christ* Appearing, there were so great Reasons of Expectation, that his Kingdom should also have then Appear'd Immediately, and all Miracles have been summ'd up in its Coming with Power; But tho in the Days of those Kingdoms; I mean of those Four Monarchies in *Daniel*, that were so Determin'd by God and by Christ; a Room was reserv'd, That the God of Heaven should set up a Kingdom, and a Dominion never to End; yet it was in Infinite Wisdom, and Counsel so Determin'd, that it should shew it self, and its right, and so withdraw again; because the last of the Four Monarchies, even the Roman Monarchy, had that large Stage of Time allow'd to it to run over; and concerning the last State or Part of which Christ had Sworn, There should be Time, Times and half a Time, ere the Wonders, or Miracles proper to the Introducing his Kingdom should be Finishe'd: *Dan.* 12. 6.

However for that very Appearance of that Kingdom set up, so great a Power of Miracles, as were wrought in the Days of Christ, and of the Apostles of our Lord and Saviour *Jesus Christ*

was so shewn; both in regard of that *Kingdom of Faith and Holiness*, that did then actually shew it self; and which indeed can never suffer a Total, so much, as Interruption, much less an End; But yet an Apostasy from it, even a *General Apostasy*, the Apostasy of a Generation, the *Antichristian Generation*, express'd by the Apostle, *1 Tim. 4. 1.* by *Times*, was to come; as the Apostle does with so great an Earnestness and Zeal Assert, *2 Thes. 2.* And by the same degrees, the *Mystery of Iniquity* wrought in order to that, and to bring it forth, by the very same, the *Kingdom of Christ* withdrew; and Retired in the Spiritual Virtue, and Power of it, and also in the Miraculous Power that comes along with it.

This stop to its present glorious Appearance is very Forcibly Express'd by *Daniel* in these words, *Dan. 9. 24.* *The Sealing Vision, and Prophecy* at the very Time of making an End of Sin, and Finishing Transgression; shewing, that whereas the Glory of the Kingdom was in strict Justice due to Christ at the very Time of the Sacrifice offered, and Reconciliation made, and the great Assurance God gave of his Acceptance of it by the Rising of our Lord from the Dead for our Justification; which was in *Daniels Phrase*, *bringing in Everlasting Righteousness*; That then immediately follows the *Sealing Vision, and Prophecy*, viz. *The Vision, and Prophecy of the Glorious Temple, and Kingdom of Christ, even to Ezekiel 40. &c.*

Indeed there was a Gradual Unsealing that first Sealing in the Opening the Seven first Seals, which produc'd the Appearance of the Kingdom of Christ in the Christian Empire of Constantine, and his Successors; but because under it the *Antichristian State of the Empire* made up every day nearer and nearer to *Antichrist's*, (*2 Thes. 2.*) own Time, wherein he was to be Revealed; therefore there was a second Sealing of the Servants of God in their Forehead; which sealing being contemporary with the Witnesses in Sackcloth, and that contemporary with the Forty Two Months of the Gentiles, and of the Beast, and of the Woman in the Wilderness, is, by construction, a Time of 1260 Days of Years. So that the Glory of their State was indeed secur'd, but Conceal'd also, and Reserv'd. Upon which the Kingdom of Christ could not be Reveald, during that sealing also; and this, as I shall argue, was the True Cause of the cessation of the power of Miracles.

And when there was a Challenge of the Kingdom of Christ, *Rev. 10.* by the Roar of the Lion, and Seven Thunders uttering their Voices, there was yet (which shall be the last) a sealing up the Voices of the Thunders. So that there could not be the mighty Works of Miracles.

acles shewing forth themselves, notwithstanding the Reformation.

I have thus far now shewn the close connexion of *Miracles*, and the Kingdom of *Christ*, all along from the Promise of the *Seed of the Woman breaking the Head of the Serpent* unto the very Kingdom of *Christ* appearing in far Greater Glory, than ever yet it hath done; and no Time excepted, but the Time of *Straits*, from the *Restoring Jerusalem to Messiah*; and the Time of the *1260 Days of the Apostasy*, not expiring at the *Reformation*, nor yet expired.

I hat I may then give, what I account the *True Reason* of the Suspension, rather than Cessation of *Miracles*, I will lay down my sense of it in these Following Particulars:

1. There is a solemn Oath of *Christ*, That the Potentacy of the *Beast* would have Time, Times, and half a Time, 42 months, or 1260 Days.

2. This Potentacy of the *Beast* was to attain its power by doing Great Wonders, and working Miracles. For that which is called, The other *Beast*, Rev. 13. 13. while he says to them that dwell on the Earth, that they should worship the *Beast*, and make an Image to the *Beast*; that is, give him in the Image of *Spiritual Supremacy, Imperial Power*. He works miracles, tho false ones. And thus it was to be, because, as hath been said, the Kingdom of the *Beast* is the Counterfeit of the Kingdom of *Christ*, and so must Appear with Miracles.

3. The Kingdom of *Christ* cannot appear while the *Beast's* Term lasts: For those Two Kingdoms, can no more stand together, in Manifestation and Appearance, than the *Ark and Babel*.

4. In the Kingdom of *Christ* then, Miracles come, when his Name in his Kingdom comes; For where his Name is near, in any Outward Lustre, and Visible Glory of his Kingdom, in that Psalm of his Kingdom, Psal. 75. 1. There his wondrous works must and shall declare it.

5. Where True Miracles come, False Miracles cannot Abide; but Vanish, as those of *Simon Magus*, Acts 10. of *Elymas the Sorcerer*, Chap. 13. 8. of the *Exorcists*, Chap. 19. 13. as those of *Jannes and Jambres* before *Moses*, 2 Tim. 3. 8. as the *Priests of Baal*, whose God could not Answer by Fire, before the True God by *Elijah*, 1 Kings 18. 28. 38. When God indeed appears, All Counterfeits are forced to cry out, This is the Finger of God. God cannot be out-shot in his own Bow.

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5. Where the Miracles proper to the Evangelical Kingdom and Glory of Christ come, there is also a pouring out of the Divine Spirit in the Hearts of Men, by mighty Operations of Grace, according to his own Will; and in proportion to the Appearance his Kingdom is to make at that time; And this must prevail over All that stands in the way of it.

Lay then these together, They make Demonstrative Proof; There could be, There can be no Miracles while the *Antichristian Times* last; that is, no open, visible, sensible Miracles; For if the *Beast* must, by the Oath of Christ, last 1260 Years; If it must begin, and be sustain'd by Lying Signs and Wonders; And if where Christ's Kingdom comes in Glory, Miracles come, and his Spirit also; If the False Miracles of *Antichrist's Kingdom* cannot stand before the True Miracles of Christ's Kingdom, much more with his Spirit; Then it necessarily follows, there can be no Miracles, no Divine Visible Miracles, while the Kingdom of the *Beast* is by the Oath of Christ to continue: It would presently break All in pieces, over-throw All: The *Beast's Kingdom* cannot stand before them: His Kingdom having been so near to 1260 Years, so long Miracles must have been suspended, and the Miraculous Power have lain still; and been quiet, as in its Scabbard.

For what can such Lying Wonders, as are done by the Dead Bones of Martyrs, Relicks of this or that Saint; the Virgin Mary; or even pertaining to Christ's Garments, Wood of his Cross, before the mighty Power of Truly Evangelical Doctrine, seal'd with Miracles; such as were done by Christ, and his Apostles; together with the Inward Power and Grace of the Divine Spirit, making obedient by Word and Deed; What could All the Legendary Miracles of Transubstantiation do in Resistance to Divine Truth so armed; or Brutish Excommunications effect before that True Apostolical Power of casting to Satban; The One True Fire from Heaven; the other Brutum Fulmen, False Fire, though pretended to be brought down from Heaven; where, by the way, I cannot but observe how Prophecy hath guided common Language; For as Lightnings, or Fulminations are Fire from Heaven, so common Language hath styled Excommunications; Fire as from Heaven, though indeed only from the Magical Heaven of the Pope, and most truly from the sulphureous smook of the bottomless Pit, Revel. 9. 1. Falling in with Revel. 13. 13. to Great Exactness.

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Now a due Consideration of what I have now Represented, makes Full Solution to *Two Objections*, that may arise from an overly Reflection upon it.

Object. 1. It may be asked, Why had the *Apostasy of the Ten Tribes*, so Great a Type of the *Antichristian Apostasy*, so many and so great Miracles by *Elijah*, and *Elisha*?

Ans. The Answer is already given, because the *Kingdom*, and *Apostasy of Antichrist* was sworn by Christ; and therefore could not be broken till the End of the 1260 days; but it would have been broken by *Miracle*; whereas the *Kingdom of the Ten Tribes being Israelitish*, and Appointed by God, was not Touch'd by the Miracles of *Elijah*, and *Elisha*, altho their *Paganiz'd Apostasy* was; the *Kingdom* therefore continued, notwithstanding thole Miracles, so long as God intended; But after he Removed it, as he saw good. But if the *Antichristian Apostasy* had or should Fall before the Time, the *Papal Kingdom* must fall with it; Now the Power of Gospel Doctrine, of Miracles, of Pouring out the Spirit, must needs have Broken it without Remedy; which had been contrary to the Oath of Christ. There were yet *Spiritual Miracles*, as is to be shewn, together with the Doctrine of the *Witnesses*; But they being not visible, and so not Forcible on the Sense, nor Joyn'd with the Spirit powr'd out, as it shall be in the Succession of the *Kingdom of Christ*; the *Antichristian*, both *Kingdom* and *Apostasy* have stood notwithstanding.

Object. 2. Why had not the Reformation a proportionable appearance of Miracles with the Revival of the Doctrine of the Gospel, and the Retrenchment of the *Papal Kingdom*, in so many States and Kingdoms?

Ans. It hath been already Intimated; The *Antichristian Potentacy* and *Apostasy* were to continue not only Time, and Times, but the *Half Time* also; the 180, as well as the 1080 Days of years; Now at the beginning of *Half Time* the Reformation appear'd, yet the Beasts *Half Time* was Remaining due; Christ therefore Seales the *Thunders*, *Rev. 10. 4.* Gives out no Miraculous Power, nor Gifts of the Spirit in Extraordinary, or according to his *Kingdom*, but stays till the Expiration of *Half Time* also; For if the Revival of the Doctrine only, with ordinary Gifts of the Spirit, hath so far prevail'd without these *Mighty Powers*,

How much more must These Joyn'd with Miracle, and extraordinary Effusions of the Spirit have prevail'd ; even to the Ruine of the Papal Kingdom, and taking away the *Apostasy* before the Time sworn by Christ.

And so I have settled what I had to say on the *Various Times*, and the various appearances of Miracles in all Times.

CH A P. VII.

The Direct Proof of the Power of Miracles Returning, by the following Arguments for it.

I Now Address my self to the Immediate proof, That Miracles are not so Ceas'd, notwithstanding an Interruption of 1260 years, but that they shall yet Return, when the Succession of the Kingdom of Christ, and the service of that Kingdom shall Require it.

Argum. 1. The general Argument I give for it, is this, That Miracles have not perfected the End and Intention of God in that, whereunto they are appointed ; Now all the Works of God are Perfect, and shall attain their End ; If then they have not done it, it is certain, they must return to do it ; For God cannot be Disappointed, or Frustrated, in what he Designs.

There are two great Ends of Miracles, which have not yet been Answered by them, which are Assurances to us, Miracles shall, and must Return.

Partic. 1. Miracles are Appointed by God to Attend the Gospel in its motion to the Ends of the Earth, as the Gospel is the Rod

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Rod of Christ's Strength, by which he is to Rule so Extensively to the Ends of the Earth; That hath not yet been Done; Therefore Miracles must Return to do it, as I shall now Argue. First, I say, the Gospel was, and is to prevail to the very Ends of the Earth. This we see is not yet done; The Gospel is to Establish the Glory of Christ, the Glory of his Sacrifice, of his Righteousness, of his Intercession, the Greatness of his Kingdom; These Things, we know, how Imperfect they are as yet, both in the Clearness of their Knowledge, in the Extensiveness of them, and in the Universal Communication of the Gospel to all the World.

Now if any one will say, why may not a mighty Pouring out of the Spirit of Christ, together with greater Light, and more Abundant Evidences of the Gospel, and of the Truths of it serve in the place of Miracles; seeing it is an Affirmation almost General, God works no Miracles, except upon Necessity.

It Answers, It is True, If it pleased God; It might be so; but then so It might have been in the Days of Christ, and of the Apostles; Do we not certainly know, that the Power of Christ, could in the Days of his Flesh, and by the Preaching of his Servants, with the Presence of his Spirit, have done all He, and they Did, without Miracles; and wrought yet even to the utmost Effect: If he had not pleased and thought fit to make Miracles the Convoy, and, as it were, the Triumphant Chariot, in which That Power should Ride: For when the Apostle saith, God bare them Witness with Signs, and Wonders, and Divers Miracles, and Gifts of the Holy Spirit: He yet adds, According to his own Will: He saw no such Necessity of Miracles, but all was according to his own Will, his own pleasure.

It is most certain, If he had not Freely chosen to Work by Miracles, his Spirit would have immediately Reach'd any Heart without them; we find it did so. If Christ spake to any Person; In the very moment, he Rose up immediately and Followed him; As Matt. 9. 9. He saw Matthew sitting at the Receipt of Custom, and he saith unto him, Follow me; and Immediately, he made no more words of it, but Rose up, and Followed Him, He Conferr'd not with Flesh and Blood. He was in a Profession, that required much Intention; He was in his Very Business of it, and warm, as we say in it; and it was in such a Kind of Profession, as Men do not use easily to be call'd off from, to mind Things of a Religious Concernment; For Publicans and Sinners often in the Gospel Joyn'd together, Men of no Tender, or Scrupulous Consciences

ences; Yet when Christ Commanded, and no *Miracle* was wrought, he was *Obedy*; If a Man among us were waiting upon his main Business, his way of Gain and Profit; and one should come to him without such a Power, as the Spirit of Christ Acts by, and say to him; suppose on any Gospel Account, when the Man was a Stranger to it; Leave that you are waiting upon, tho it be your *Office*, and your *Interest*, and attend the Gospel of Christ; what a Scorn would such a one make of such a *Proposal*; But the *Power of Christ* can, where he pleases, *Touch a Heart*, *Bow a Heart* without the outward conveyance of a *Miracle*; But even a *Miracle*, tho It may Amuse, and Startle, yet if the Power of Christ come not along with it, it could not do more, than amuse, and possibly move for a while.

In *Zaccheus* it was the very like Case. To *Andrew*, and *Peter* Christ first gave his Commands and his Promise, to make them *Fishers of Men*, and they left their *Nets*, and Followed him, without any *Miracle* at first, because his Spirit wrought Effectually in all things.

But then on the other side, as I have shew'd abundantly; Miracles did not prevail, when the Spirit came not; For how many saw the Miracles of Christ, and yet Believed not?

Indeed in the Conversion of the Apostle *Paul*, Jesus Christ saw fit, for the great purposes, for the Honour, and for the Manifestation of his Kingdom, of the *New Creation*, there should be a Miraculous Appearance; A Light therefore shone round, and other Manifestations of the Powerful Visible Presence of Christ, were given at it.

All this shews then another great Reason, why God is pleas'd to make Miracles the Conveyance, (as I have said) the Charriot of his Mighty Spirit; and what End, but that God would give Testimony, That a *New Creation*, a *New Heaven*, a *New State of Things*, a *World to come* shall be, when the Gospel shall attain its Glory; Then shall be a Visible Representation of the Inward Spiritual Glory; The Case, and outside to the Inward Glory shall be the outward Glory, the outward Glorious State of all Things; some Parcels and Portions of which are according to the Word of God shewn with the Gospel, at such Times, and in such Cases, on such occasions as the Lord sees meet.

For this is Demonstration, If without Miracles Christ drew Souls, when he pleased, even whole Cities (as that of *Samaria*, John 4.) without any Miracles we Read of; And if, notwithstanding

standing Miracles, he left many to the Blindness, and Hardness of their Heart: It is then Evident; There is no necessity of Miracles, but the Spirit pow'd out from on High is Enough, and only Enough with Miracles, or without, for Conversion; It follows then, Miracles are wrought chiefly because God would give Pledges, and, as I said, Parts, and Peices of the *World to come* before hand; that shall be a Visible Glory over and upon the Spiritual Invisible Glory of the Gospel at its Height and Perfection; Tho it may Collaterally serve for Confirmation, and a Testimony to it now.

Yet still Miracles duly attend the Gospel in the World, in the Days of Christ, and of the Apostles; in All its Grander Appearances in the World; as is allowed, and agreed on all sides; I Argue then, seeing the Gospel is yet in a very Imperfect State of Acquist, or of getting the whole World into its possession; therefore, when ever the Gospel is to come out again in that Glory, and Power, as to bring the uttermost Ends under it; Then even in Course there must be, there shall be a return of Miracles: Tho as I shall Argue much more, because the Gospel shall then Introduce the *Kingdom of Christ*, and the *World to come*, It must be attended by Miracle.

But to Argue first, according to the Allowances of Men with whom we now deal, let us look on the second *Psalms* v. 7. saith Christ, *I will declare the Decree, the Lord hath said unto me; Thou art my Son, This Day have I begotten thee; Ask of me, and I shall give thee the Heathens for thy Inheritance, and the uttermost ends of the Earth for thy possession.* This shall indeed be done by Angry Power, by a Rod of Iron, where the Gospel does not prevail; but yet it is to be done also, and principally too by the Gospel: For *Psal.* 110. *When the Lord shall send the Rod of Christs strength out of Zion, That he shall Rule in the midst of his Enemies, and, even as other Scriptures say, to the very Ends of the Earth; His People shall be willing in the Day of his Power* and through the Power of Converting Grace, he shall, as in regard of Abundance of Converts, *have the Dew of his Youth, the Children of his Youth Renewed, at that Time, Like the Eagles, as numerous as the Drops of Dew from the dawn of the Morning.* His People perswaded by the Gospel, shall come in, as *Free-will Offerings* in so great numbers: When this Day of Christ's Power therefore shall be, and the Effects of the Gospel Preaching so mighty, then according to all Rules of Proportion Miracles shall return to attend the Gospel.

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But I Argue further from positive, and Express Scriptures beyond Contradiction (and indeed, I do not find many, that are so unreasonable, as to disagree, however, they may think, that Miracles shall not Return) that the Gospel must have yet a greater Publication to the ends of the Earth, than it yet hath had; For we know, what vast parts of the Earth there are now, that are without the Gospel, not only without the Belief of it, but without the very Sound of it; or at least a Sound, that is at all Considerable, if any at All; Yet few think it shall be so to the very End; Few think God hath done, what he intends to do; that God hath gone over the World with the Gospel, as far as he hath any purpose to go; and that he intends to go no further.

But whoever may think so, Christ Discourfing concerning the End, hath told us, *Matt. 24. 6, 14. There shall be Wars, and Rumors of Wars*, but yet we must not be so shaken in Mind, as to think, therefore, *The End must needs be*; For, saith he, *The End is not yet, It is True*, saith Christ, *I have been Prophecyed of as the Prince of Peace*; and that under my Government Wars should be made to Cease to the Ends of the Earth; that the Nations should learn War no more; but beat their Swords into Plowshares, and their Spears into Pruning-hooks, That I should Break the Bow, and Cut the Spear, and Arrows Asunder, and Burn the Chariots in the Fire; And therefore when ever you have Wars, and Rumors of Wars, you may think that it must needs be, I must Come, and put an End to all Things, as in this State of the World, that I may put an End to Wars; But saith Christ, *These things must be, yet the End shall not, as yet, be.*

And therefore I freely profess though we see the World at this Day, almost All in a Combustion, in a Flame; Every one knows what an Universal State of War there is at this Time; yet I should not look on this as an Argument of the near Approach of the Kingdom of Christ, if there were not more Assured Arguments from the Scripture Line of Time; For Christ hath told us that there shall be such Things all along, and we may see by the History of All Nations; There have been Wars, and Rumors of Wars all along; and yet this is no Argument, *The End shall yet be*; But v. 14. Christ tells us, what shall be an assured Argument, *The End shall be*; that is, *The End of this State of the World*; For, saith he, v. 14. *This Gospel, This very Gospel of the Kingdom (it is very Remarkable, It is the Gospel of the Kingdom of Christ) It shall be Preached in all the World for a Witness un-*

to all Nations, and then shall the End Come; Surely there can be nothing more Express, and Full to the purpose; That there must be just upon the End, a Preaching of the Gospel in all the World; Take what Preaching of the Gospel you will, that hath been before, if the End hath not Followed upon it; That is not the Preaching of the Gospel, on which the End Follows, that is here spoken of; This must needs be granted; For when Christ says, such things shall Be, but the End shall not be yet: This Preaching shall be, and the End shall be; Nothing can be more Full, that it is the Preaching of the Gospel at the End, and no other, that Christ speaks of; The End must immediately Follow.

And if any one should say, By the End, is not meant the End of this State of the World, but the End of the Jewish State; I Argue further, If it be the Gospel of the Kingdom, and be just before the End; It must bring in the Glory of Christ's Kingdom, at that End, or else the End comes, and yet the Gospel hath not done its work, and attain'd its End; Why is it then call'd the Gospel of the Kingdom; If it brings in an End, and yet does not bring in the Kingdom. Now we know the Kingdom was not brought in by the Jewish Desolations; For besides, that Israel must be a Glorious part of Christ's Kingdom, as all Scripture Witnesseth; The Roman Pagan Monarchy kept out the Kingdom of Christ for near 300 years after the Destruction of Jerusalem, and the Papal Roman Monarchy hath (except a short Symbol of it in the Christian Empire) kept it out ever since; seeing therefore the Kingdom has not come, The End has not come; and if the End be not come, that Preaching of the Gospel, Christ intended, has not yet been. I Argue last of all the Gospel had not been Preached in All the World, before the Destruction of Jerusalem, nor so far, as it hath been since; Nor was any Thing, but the Kingdom of Christ the proper things to be Witnessed to all Nations; the concernment being small to several Nations in the Destruction of the Jews, especially if compar'd with the Kingdom, which the Gospel is the Gospel of, or with the End of this World, that is just before that Kingdom. By all which it is most manifest, there is yet the greatest Preaching of the Gospel to come, that ever yet hath been; why then should Miracles be Divided from it, seeing all acknowledg they are so proper to it? And why, seeing it is the Gospel of the Kingdom, and Miracles and the Kingdom are so together, that Christ said, If I do indeed Act by a Miraculous Power, no doubt, the Kingdom of God in a gracious Offer of it is come upon you? And how seeing the End, and the State after it de-

pend on a Miraculous Power to bring them in, can Miracles be divided from Them !

Another Scripture I Argue upon, is *Rev. 14. 6.* After Christ had Risen ; After the Apostles Preaching some Numbers of years ; some reckon 70 years, some more before the Revelation was given ; all which time the Gospel was Running, and (if at any time yet) *Flying through the World* ; yet it is said, *After that, I saw another Angel Fly through the midst of Heaven, having the everlasting Gospel to Preach to them that Dwell on the Earth, and to every Nation, Kindred, Tongue and People ; saying with a loud Voice, Fear God, and give Glory to him ; For the Hour of his Judgment is come ; I desire you would weigh this ; saith our Lord, The Gospel must be Preached to All Nations, and then the End shall be ; saith John, I saw an Angel having the Gospel to Preach, and to say, the Hour of his Judgment is come ; therefore no Preaching of the Gospel but at the Hour of his Judgment is the Preaching here spoken of.*

I appeal therefore ; if there Remain such a Preaching of the Gospel, as never has been yet, so Great, so Mighty, so Universal, that should come to every Nation, Tongue, and Language ; whether then ought not to be upon All Christians an Expectation of the Return of Miracles ? I appeal to the Reason of All Men ; and most particularly to the Searchers of these Things ; For tho it may look like a singular Opinion, that Miracles should return again ; yet it is no singular Opinion, That the great End of Miracles is to go along with the Preaching of the Gospel ; and to be a Testimony from Heaven to it ; This is generally Consented in ; If therefore there remains so great and universal a Preaching of the Gospel, certainly Miracles shall return to wait upon it.

And how nearly this is Conjoyn'd with that *World to come*, whereof we speak, is Evident ; In that it is call'd the *Everlasting Gospel* ; even as the *Restitution of All Things* is that, which hath been spoken of by the Mouth of all the Prophets, since the World began, *Act. 3. 18. &c.* And as the *Finishing of the Mystery of God* is said, *Rev. 10. 6.* to be that, which he had Evangeliz'd or Preached as Gospel, before, or of old, by his Servants the Prophets ; So the *Everlasting Gospel* must needs be that which hath been always Preaching, and Declaring ; It must be therefore the Preaching of that *Restitution*, of that *Mystery* always Preached as Gospel.

Again it is said ; *The Hour of his Judgment*, that is, of his Government, or of his Kingdom is come ; For his Kingdom is both *Judgment* in a strict sense, or the Universal Government
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of Christ; So that it must be, as Christ call'd it in the forenam'd *Matth. 24. The Gospel of the Kingdom*. Thus it is every way prov'd, there must be a Return of Miracles; both in Regard, the Intention of God in Miracles is not accomplished in the Universal Preaching of the Gospel, or in the Kingdom brought in by the Preaching of the Gospel, of which Kingdom, the Gospel is the Gospel; and for the *Bringing in* of which Kingdom, or *Restitution*, or *World to come*, Miracles are so closely joyn'd with the Gospel.

Particular 2. But I come to a second Particular, to shew Miracles must Return; because the great End of Miracles in *Bringing in the Kingdom of Christ, the Restitution of All Things, the World to come, the New Heaven, the New Earth*, is not yet Finish'd, and Perfected; seeing, as I have, I hope, fully made out; All Miracles are but Parts, Portions, Parcels of that *New Creation*, Speciminous Appearances of that great Power on the Throne, that said, *Behold I Create All New*.

Now that Christ is to have such an Universal Kingdom, and in a *Restitution of All Things*, is so Evident, that they, who would deny it, are Forc'd to Fly to a *Spiritual Kingdom*, and to a *Providential Kingdom*; In the *Spiritual Kingdom*, they think all Things may be said to be now Restor'd and made New; In the *Providential Kingdom*, They think, *All Things Subdued under him*, and whatever is beyond These, they Consign over to Eternity.

Now it is most True, All these Kingdoms are to be acknowledg'd; and I do Acknowledg them with all my Heart; and I do confess, It would be prejudice enough against any Doctrine that should deny, that Christ hath now a *Spiritual Kingdom*, a *Providential Kingdom*; and a *Kingdom in Eternity*, he shall most assuredly have.

But yet that he hath distinct from these, a *Kingdom of Resurrection*, of *Restitution*, of *Judgment*, putting *All Things under him*; a *Kingdom of New Heaven and New Earth*; and before the State of Eternity; I will endeavour to make out; and that this being not yet accomplished, There cannot be yet such a Cessation of Miracles, but that they must Return to serve so great an End.

That his *Providential Kingdom* or *Spiritual Kingdom* (if any should think of That) have not brought all things under him is most

Evident by two places of Scripture; *Heb. 2. 8. Thou hast put all Things in Subjection under his Feet; For in that he hath put all Things in Subjection under him, He left nothing, that is not put under him; but yet in the sense, wherein All things are put under him; It is my positive Doctrine, saith the Apostle, All Things are not yet put under him.* It was in the Time, when Christ was Risen, the Apostolic said this; when he was Ascended, when he was Crown'd with Glory and Honour. For this, saith the Apostle, *we do see, viz. by an Eye of Faith; thus he Distinguishes between what we do see, and what we do not see, so much as by the Eye of Faith. I am sure, If All Things were not put under him then; They are not put under him Now; For there was a far greater Appearance of All things put under him at that Time, Than of All things being put under him at this Time; even in regard of his Providential Kingdom, and much more in regard of his Spiritual Kingdom; and that his Kingdom in Eternity is not the Kingdom, wherein All things shall be put under him is most Evident; For when All Things are put under him, even the last Enemy Death; then he delivers up the Kingdom to God and the Father, that God may be all in all; which surely, If we can have any Apprehensions of the Eternal Kingdom must needs be that Kingdom of Eternity; Before the Kingdom of Eternity, therefore All Things must be put under him. And seeing the last Enemy, that is to be Subdued is Death; The Spirit of God hath given us the exact Time of the Subduing the Last, even Death; And it is not till after the Thousand years of the Kingdom of the first Resurrection; For then the Devil, All the Dead, and Death and Hell are cast into the Lake; so that, as it is so far Subdued in the beginning of the Thousand years, as that the Dead Saints are rais'd, the Living Saints Chang'd; So at the End of the Thousand years it is utterly Abolish'd, and can never again make the least appearance or possibility of Entrance any more for ever; upon any of the Saints, who are secur'd in an Eternity of Life; so it remains shut up with its own Dead for ever; And this is that Second Death oppos'd to the First Resurrection. Rev. 20. 14, 15.*

The second Scripture I Rely upon for the Proof, that the Kingdom of Christ, wherein All things shall be brought under him is not yet so Accomplish'd; as that All Things should be indeed under him, till the Time Appointed by the Father; is that Evident one *Heb. 10. 13.* where the Apostle speaking of Christs sitting down on the Right Hand of God, says, *He sits expecting, till his Enemies be made his Footstool; Expecting; Now, as the Apostle saith, what we see fulfill'd, and accomplished, why do*

we yet hope for, there is no more work for Hope; If the thing be seen, and Fullfilled; so to what End is Expectation of a Thing already come to pass; why should any one sit expecting, for what he hath already in Hand: It is, as if a Man should say, when the Sun is up, and hath Filled the Air with Light, and spread his Beams upon the whole Earth; I am waiting to see when the Sun will Rise: You know that Man would be counted a Fool, or a Madman of any one, that should hear him say, when the Sun is in his Eye, and its Rays spread on the Mountains about him; I am waiting to see, when the Sun will Rise; so if Christ should sit in Heaven Expecting, that his Enemies should be made his Footstool, and they are already his Footstool, would it not be to impute the greatest Folly to Christ? Seeing therefore in this ordinary way of Gods Government of the World, The Enemies of Christ are no more probable to be made his Footstool, than they have been these so many Hundred Years now past; There must be Miraculous Appearances of God for the bringing this great thing to pass, and therefore they cannot be ceased so, as not to return; For All the Scripture Witnesses, God will do this great Thing with great Wonders of Power; He will be rais'd up out of his Holy Habitation, when his Enemies shall fall before him.

Thus we find in the *Revelation*, in the very beginning of the Kingdom of Christ, or for the making way to its Succession; there must be a Raising those Witnesses from the Death, under which they had long lain, and under which they continue to Lye, Till a Spirit from God enter into them, like a Resurrection, which we all acknowledg Miracle; even as the Ascension to Heaven in a Cloud Following upon it; there must be a Dreadful Earthquake, a Mystical Earthquake, wherein the Powers of Nature have nothing to do; and so it must be immediately from the Power of Christ, wherein that *Gabalistick* (as I may call it) or Figurative Tenth of the great City Falls; that is, all the Kings, that now give their power to the Beast, (which Prophecy so often gives by the Number of the Toes of the Feet of the Image, the Feet of Iron, and of Clay.) These Ten shall Fall off from the Beast, and that Roman Woman they call, Holy Church sitting upon it; whom then They shall hate, Seven thousand Names, those many Orders of Antichristian Founding; from the Pope, that sits on the Throne, to the meanest of that Hierarchy, the poorest Fryars that profess Mendicancy, or Beggary; All these shall lie like the Witnesses slain, wholly dispirited; but shall not, as they, ever any more be Vi-

sited with any Spirit of Life; The Remnant shall be Affrighted, and give Glory to the God of Heaven; that is, multitudes of the Profelites of Popery shall be Affrighted, and give Glory to the God of Heaven; The Second Woe, that is, the Tyranny of the Turks, that hath hung like a Scourge over the Christian (as we call it) World, and particularly lain with a full weight upon those, we stile Greek and Eastern Christians, This shall pass off; All these, when we come to see them, what Wonders will they appear! when we see them, we shall Account them Miracles, and they shall bring in greater Works than these, even the Kingdom of Christ in Succession, proclaim'd by those Loud Voices in Heaven, sounding down to Earth; The Kingdoms of the World are become the Kingdoms of the Lord, and of his Christ: So while these things are to be done, and yet are not done; Miracles, tho suspended, are yet not ceased.

Argum. 2. The second Argument I give, Miracles are not Ceas'd, However suspended, is; That Scripture, *Acts 2. 17.* For there the Apostle Peter is giving an account of the same Things, as in this Text, *Heb. 2. 4* These Divers Signs, and Wonders, and Gifts of the Holy Spirit; so says the Apostle out of Joel, *And it shall come to pass in those days, I will pour out my Spirit on All Flesh, and your Sons and Daughters shall Prophecy, &c.* before that Emphatical, *that Illustrious day of the Lord come.* Indeed the Apostle does say, *This is that was spoken of;* It began then; God gave a very bright shew of it then; It looked out upon the World with a great Glory at that Time; But an Eclipse came upon it; it is yet notwithstanding due to that great and Notable Day of the Lord, that Day, which he calls by a word that signifies Illustrious, Apparent, Glorious; and so, as we Translate, Notable Day; How Notable, and so Illustrious, but by many Wonderful Magnifyings of Divine Power upon it in so Immediate a way; So indeed none can deny, that Miraculous Powers must needs introduce that Day of Judgment according to the general Notion, or Doctrine of it.

But saith the Apostle further, *Before that Notable and Illustrious Day of the Lord Come;* Now to have spoken this only of that Thing, that was seventeen Hundred years ago already, or very near it; and we don't know, how many more it may be, if we have not a True Judgment upon Time by the Scripture Line of Time, and the Exposition of the Sure word of Prophe-

ey concerning the nearness of that Day, we don't know how much longer, how many years more it may be to it; and yet to call this pouring out of the *Spirit*, before it, that was so long ago, as if it were but just before it; seeing God speaks to us, as to Creatures of Time; is a very unexpected way of speaking in any, and not easy to be Allowed to be the way of the Divine Spirits speaking; considering how often Scripture speaks of Great Things just upon that day, and not so long before it.

This indeed seems so unreasonable to very sagacious Interpreters, that they cannot acquiesce to, before that Day, so long before it, and therefore have found this way to save it; to understand this Notable Day of the *Destruction of Jerusalem*, and of the day of the *Vengeance of God* upon the State of the *Jews*; I do not deny, but that is made every where a Type of the very Day of Judgment; But that Day of Desolation, however on many accounts very great, is not yet great enough to Answer as a Reason of so great a Thing as before that Day only; nor will it be adjusted to the things spoken of in the Prophet *Joel*, nor to the great Things every where spoken of in Scripture, as coming near that day.

It cannot therefore in just Reason be understood only of that Day of the Judgment of God upon that City and Temple; nor indeed at all of it, but as of a Type and Symbol of that Day; and yet if be not so understood, except another pouring out of the Spirit be understood before that day as near; we make a wide breach, and Gap of Inconsequence in the Apostles Discourse; and yet still the general Opinion even of Christians, and their usual way of Discourse, makes that Notable Day of the Lord no nearer, than it was a Thousand and more years ago; So far are we from what the Apostle Requires, of hastning on to that Day of God.

Argum. 3. I Argue from the great Truths, that are yet to be Preached in Declaration of, and order to this Kingdom of Christ. For Miracles are to give Testimony to Truth, when God hath great Truth to Communicate to the World, and that Universally to be given; As the great Things of the Gospel had such a Glory of Miracles to Seal them; even so the Truths, that are given proper to that Time, shall be Witnessed, and Sealed with mighty Power of Miracles: The great Masters of Discourse concerning Miracles are herein Agreeing; that one great Reason of Miracles is to recommend some Manifestations of God, that

A Discourse of Miracles.

that had not been before made, at least, so far known, or so plainly known, or so *convincingly known*.

I doubt not therefore, every One will be ready to say; hath not God made known all Truth already: In these *last days* hath he not spoken all Truth by his Son, and by his Apostles that heard him? hath he not Seal'd up, as we say, the Canon of his Word, the Treasury and Standard of Truth? What Truths therefore can there be expected, that will need or require the presence of Miracles to give Honour and Assurance to them? Is not this very thing a sufficient Argument against any Further Expectation of Miracles, that there are no such New Discoveries of Truth, to which they can be proper?

I will therefore give three Instances of the Truth, that at least, in the further more Glorious Manifestation of, especially after the Time of the Apostasy, God will grace with Miracles.

I. The first great Truth, that shall be in a wonderful manner Preached, is, *The Freeness of the Grace of God in Christ, the riches of Redemption in his Blood.*

I do acknowledge, This is Preached now so, that there is a very high measure, as I may say of yea yea; yea and Amen, concerning it, among the Servants of Christ; both as to Conversion, and Calling, according to his purpose, and as to the Justification of Sinners Freely by his Grace, through the Redemption that is in Jesus Christ: But it must needs be confess'd also; there is a great deal of Cloud, and Darkness concerning it; It is much Contested and Encountred on all Sides.

This was the New Song, that was Sung, Revel. 5. saying to the Lamb, Thou art Worthy to take the Book of the Kingdom, and to open the Seals thereof; For thou wast slain, and hast Redeemed us by thy Blood out of every Tongue, People, Kindred, and Nation: And this Redeeming by the Blood of the Lamb, that was slain, was the most especial Truth, that Miracles at first gave Testimony unto in the Apostolical Times.

Now in the Deep Times of the Apostasy, this New Song was lost altogether; and tho at the Reformation it was in some measure Recovered, yet even as the Reformation hath sunk, as almost all Considering Men allow; so hath the high and Lofty Ayres of this Song been Lower'd; So that at the Time of the Witnesses coming out of their Sackcloth, and when the Servants of God, who have all this Time bore a Seal of Concealment on their Foreheads, shall appear with
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the Fathers Name on their Foreheads in open, legible Characters, made so plain, that he that Runs may read them.

This Song therefore, shall be as it were a New Song; I lay great stress on this word, *as it were a New Song*: It is not a New Song; For it was Sung in the Days, and Times of the Apostles; but yet it hath been so much lost, that it is, *as it were a New Song*: And the Hundred forty four Thousand, that bare the Seal of the Living God in their Foreheads. shall now bear his Name openly on their Foreheads: Now the Spirit of God hath assur'd us, It is the Law of the Name of God, that when that Name is Near, His wondrous works shall declare it. So then These Hundred forty four Thousand singing this, though but as it were, New Song, shall sing it with the Fathers Name on their Foreheads: That is, with an open Manifestation of Miracles: And it being as a New Song, It calls for a Power of Miracles to make the manifestation of it Honourable in the Restoration, even as it was in the first manifestation, or singing of it by the Apostles; and None then shall be able to open their mouths against it, The Harpers Harping so sweetly, and These Sweet Singers of Israel Taking this Song from them, shall drown and overcome All other sounds; And that this may be most Evidently; The Fathers Name, with his wonderful Works declaring it, shall be on their Foreheads: And so it shall go along with them in the propagation of that Doctrine or that Song.

And as the Sealing on the Forehead, was an interruption, and stop put in Miracles, that there could be no Miracle wrought during the Time of that Sealing, with which the Winkles Sackcloth was concurrent; So when the Seal is taken off, and the Name Written on the Forehead, Miracles cannot but be; and then shall that New Song be Sung, as one Principal Point to which Miracles shall give Witnels.

And then shall no Dog move his Tongue against this Truth; as the Apostle calls them Doggs, that were of the Concision, cutting short the Robes of the righteousness of Christ, to the Dishonour of Christ, and of his Saints, for thereby the Saints shame is seen: In that their own Righteousness is worse than Filthy Raggs; Now such cut short, I say, the Robes of the Pure and Perfect Righteousness of Christ, that they may find room and space for the Works of men: And as Dogs they bark at the Free grace of God: But then none shall so much as move their Tongue, against that so Glorious Righteousness of Jesus Christ.

2. The Second Truth to be Sealed and Witnessed to by Miracles shall be the *Free Declaration* of the Immediate Appearance of the *Kingdom of Christ*: We know, Any, that now speak of it, speak of it with greatest Disadvantage; we are as the *Jews* to the *Spiritual Kingdom of Christ*; they could not believe that; So we cannot Believe this *Spiritual Kingdom*, that hath been now in the time of an *Adulterous*, and *perverse Generation* kept so low, as to all Glory of Appearance; that it shall now shine out, and be seen in Glory, the *Kingdom of the great Son of Man*, that hath been spoken of by all the *Prophets*, and by the *Apostles of our Lord*, and *Saviour Jesus Christ*; when therefore that *Kingdom* shall come into its Succession in the Days of the *seventh Angel*, when he shall begin to sound, and that *Mystery of God* be Immediately to be Finished; a Miraculous Power shall cleave this present World, so that through the Clefts, and Breaches of it, we shall see the *World* to come on every side; These Miracles Attending that Swift Ministry of the *Flying Angel* will make all indeed know, that the *Hour of his Judgment*, or *Kingdom and Government* is come: For that is undoubtedly the great Truth of the *Everlasting Gospel*, that the very *Hour of his Judgment* is come; and if the *Gospel* in its First Preaching, when that *Hour of his Judgment* was not come, had Miracles to Seal it; how much more, when that *Everlasting Gospel* is Preached, and the very hour of his Judgment is come, shall Miracles certainly wait upon that *Everlasting Gospel*, not only as the *Gospel*, and as then more Admirably Appearing to be the *Everlasting Gospel*, but as it Brings that great Truth, that the *Hour of his Judgment* is come; This Power of Miracles shall Exalt that Voice; and make it a *Loud Voice*, sounding through the midst of the *Heavens of the Lord*.

Argument 4. A Fourth Argument that strongly persuades me; There shall be a Return of Miracles is that Scripture, *Jerem. 16. 16.* A place I desire we may often Meditate upon; because the Time of its Fullfilling is very near, and even at the very door; Oh, let us Pray that Prayer of *Jeremy* joyn'd with that great Assurance; *Oh Lord; my Strength, and my Fortrefs, my Refuge in the Day of Affliction; the Gentiles shall come unto thee from the Ends of the Earth, and say; Our Fathers have Inherited Lies, and things wherein there is no Profit: Nothing will make God appear a greater Refuge in the day of Affliction, than to be deeply apprehensive of this; For God that can do this, can be a Refuge in the most Extreme necessity. How shall this Work on Men, to*
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hear such Gentiles saying, *Shall a Man make himself Gods, and they are no Gods?* How will this Affect all that Hear, and draw them off from their *Idols of Silver, and of Gold!*

Or these words may be look'd upon, as Gods words by the Prophet; *shall a man be so unreasonable, or brutish, as to make Gods to himself of them, that are no Gods?* And so they are rather to be taken; but which way ever we take them; Therefore, or Because of this so great Misprision of me, saith God, *I will this once cause them to know my Hand, and my might, and they shall know, that my Name is Jehovah;* Now the *Hand of God, and Might, and Power of God,* are every where in Scripture, expressions of Miracles; *And they shall for this once know my might;* It is an expression to be parallell'd with that, *Heb. 12. 27. Yet once more I shake Heaven, and Earth;* So once more, the Nations shall know my Might; God hath oftentimes in one way, or other made the Nations know his might; especially in the Days of Christ, he made them know his might in a sense of Miraculous Power, above any time before it; but the making the Nations know for this once, is the making them know for once, that they shall never need to be made to know any more; That Once shall be so Efficacious a making to know. For so the Apostle hath Taught us to understand *This Once,* or yet Once: It is taking away, or removing every thing, that is to be moved out of its place by such shaking; so the making the might to be known this once, is the utmost removing all the Pagan Ignorance, or Brutishness of making Gods to themselves, that are no Gods. Now seeing the Gentiles have not yet been so made to know, it is manifest, It was not this Once, that God here speaks of; For it must needs have produced the Effect so, that it never should have needed to be produced any more; It must therefore be the last making known; and consequently the Miraculous Power must Remain to that last making known; which is therefore great Proof, the Power of Miracles is not so ceas'd, but that it shall Return.

Argum. 5. Another Argument I would give for the return of Miracles, is that Prayer, *Acts 4. 29, 30. Lord grant unto thy Servants, that with all boldness, they may speak thy word, and that Signs and Wonders may be done by the Name of thy Holy Child Jesus.* I desire to know, what words of Limitation are to be found in this Prayer? or where any place of Scripture can be found, where the Servants of God are Discharg'd from expecting Miracles any more? Where is it said, *Hitherto shall Miracles go,*

and no further? Where is it said, they shall cease here; or here, They are ceased, here are the Bounds? I have given Leave, They shall reach unto this Point, but no further? There was a Sealing up Scripture from the Day of *Malachy the Prophet*, until *John the Baptist* his Times; With him Scripture began again by the *Evangelists*. There is a sealing up Scripture again by the Apostle *John* in the end of his Gospel, c. 20. 39. c. 21. 25. *These things are written, that ye might Believe, and if All things were written, the World could not contain them.* It seems order'd by Peculiar Disposes of Providence, that the Books of Scripture should be clasp'd up with that End of the *Revelation*, c. 22. 18, 19. But there is no bound set to Miracles, or Miraculous Power; It is true it hath ceased, but by no Act cutting off, as I may say, the Entail; tho there is a suspension; This Prayer therefore, altho it hath had a long Interruption in its effect, yet it hath no cessation put upon it; but It shall prevail unto the Kingdom of *Christ*, from the Promise of which, *Psal. 2.* it was taken; The *Hand of God*, we know, is not shortned, that it should work no more Miracles; but the *Apostasy* fallen upon the Profession of Christianity hath brought forth this long Interval; yet the Lords *Hand* shall be again stretched out, and shall not be called back, till he hath accomplished the thoughts of his Heart; and whatever he hath spoken concerning the Glory and Kingdom of *Christ*; and of that *World to Come*, whereof, saith the Apostle, we speak, when we speak of the various Miracles, and Gifts of the Holy Spirit according to his own will; there being so close a Connexion between the one, and the other.

CHAP. VIII.

Of that Power of Miracles, that always Accompanies the Gospel of our Lord Jesus Christ; and hath Rested upon the Witnesses, and yet Rests upon them; During the whole Time past, and to the end of the Twelve Hundred and Sixty Days of the Woman in the Wilderness; and the Witnesses in Sackcloth; and the Forty two Months of the Antichristian Apostasy.

IT may seem, that by giving such Accounts of the Cessation of Miracles, and such Arguments for the Return of Miracles; that it is the Intention of this Discourse to deny all Miraculous Presence of our Lord Jesus Christ now with his Gospel; I shall therefore, to clear that Part, spend this Chapter in the Stating, and Vindicating so weighty a point in these following Particulars, shewing the Constancy of Spiritual Miracles.

1. Those Mighty, Miraculous, Spiritual Powers of the Gospel never remove from it; wherever the Gospel comes, they come; wherever the Gospel Styl'd the Kingdom of God Removes, being taken from any, they Remove also; And tho these are not accounted Miracles, because they do not assure

themselves to sense, yet the Intrinsic, Inward excellency of them is such, that they are indeed the true Miraculous Nature, if I may so speak; both as they are Effects, and Emanations of Immediate Power from Heaven; and as they are so many essential Parts and peices of the World to come.

And First, The Gospel is its own Miracle; so rich a Manifestation of Truth, that had been Hid from *Ages*, and *Generations*, and now manifested in these *last Times*; But besides, It is Truly Miraculous in its Effects.

2. The Acceptance of Believers in Jesus Christ to Righteousness, before and with God, through Free Pardon, and Justification by the Blood, and Obedience of Jesus Christ.

3. The Renovation, and change of the Whole man, and of the Action, and Conversation, by the Spirit of Jesus Christ, mortifying the corrupt Lusts, Inordinate Affections, and filling the Soul with every Grace, to *Newness of Life and Obedience*.

4. Dying, or *Sleeping in*, and by Jesus Christ, when Saints *Spirits* call'd out of the Body, go up to God and Christ;

5. When any one is Assured in his own mind, hath full Evidence; when he Finds all he ever did, is brought under Conviction and Confession, as in the Woman of *Samaria*; and that the Heart and Life are chang'd; why should Miracles be narrow'd so much to sense; while thus there is surmounting Evidence to the whole man.

Now altho the Working, and Actings hereof are Invisible, and Indiscernible by Sense, yet they are (as Spiritual) greatest Realities, every way above the Power of Nature, or its Comprehension; Asserted in all Scripture to be the mighty Power of God, and giving a Rich, or abundant Entrance into the Kingdom of our Lord and Saviour Jesus Christ; and therefore wanting only the Externe Appearance, and Assurance, but giving greatest Inward Assurance; For they are Acknowledged, and Comprehended by All Saints, even this *Height, Depth, Breadth, and Length*, of which the *Apostle* speaks, *Ephes. 3. 18*. As if he hereby intended *Mathematical Assurance*; They are Inwardly Seen, Heard, Tasted and Felt, and they have the Odours, the Flavours of the Kingdom of Christ, causing the Triumphs of his Servants; the certain Observation of all by-standers, who cannot but acknowledg their good Conversation, the Holy Lives, and Comfortable Dying of the Saints of Christ; and many have been wrought upon hereby to Faith in Jesus Christ, the acknowledged Principal End of Miracles.

But

But besides these, which are always Inseparable from the Gospel; There are those, the Spirit of God hath told us are proper to the very Time of the *Apostasy*, as a Counterpoison to it, manifested in and by the *Witnesses* of that Time. I would therefore open, as I have before shewn, Miracles are to be Divided into Miracles of Mercy and of Judgment, How far Miracles continue, even all the Time of the *Antichristian Apostasy*, in each way or manner of Exercise.

But it is Heedfully to be Remembred; They were not Represented, and Counterparted with those open, and sensible Miracles, which are indeed the Miracles, that more properly we are now in Discourse of, such as force the Sense, and call upon men Universally to say; *Here is the Finger of God*; For the Witnesses and their Miracles were under the *Seal of the Living God*, as I have already Reason'd, and so were not seen, and acknowledged, but by comparing *Spiritual Things with Spiritual*; and therefore not by *Natural Men*, even Men of Sense, great Reasoners, as they are Reputed, without the help of the Divine Spirit.

1. It was truly a Miracle to a Spiritual Eye, and wherein the Power of God appear'd; That He held up a pure, and sincere state of Christianity in the midst of all the *Roman Apostasy*, altho it was to dark, and Dangerous a Time, or Place, as the Spirit of God calls it by the Apostle *Peter*, 2 *Pet* 1. 19. And as he assures, it must needs be, because the *Witnesses* were in *Sackcloth*, and *War made upon them*; and they were kill'd; and the *Woman*, or the *Witnesses*, Collectively taken, were in the Wilderness, or as *Daniel* speaks, *the Power of the Holy People was scattered*, Dan 12. 7. God was pleas'd to keep it up, not only since the Reformation, but throughout the whole Time, or space of the Time and Times from 437. to 1517. the 1080, as well as the 180 of the 1260 Days; when by the Reformation there was a Party-Rising of the *Witnesses*, and Party-Retrenchment of the *Papal Power*, and *Apostasy*, at the Half Time (according to the two Oaths of *Christ*, Dan. 12. and Rev. 10. Allowing it;) as I have made out in a Discourse wholly to that purpose.

Rev. 11. c. 12. 1.

The Press is
Memorial of
Christ's Kingdom.
dom.

2. For this is that, which is spoken of, Rev. 11. 3. *And I will give Power to my two Witnesses, and they shall prophesy in Sackcloth a Thousand two Hundred, and Threescore days, cloth'd in Sackcloth; I will give them Power, but yet that Power shall be hid: they shall be Cover'd or Cloth'd with Sackcloth. So a place shall be*

prepared for the *Woman* the Church, where she shall be nourished; but it shall be in a Desert State, not known, or acknowledged, it shall be in the *Wilderness*: But, saith God, *I will give Power to my Witnesses*: Now Power is one of the Words expressive of Miracles. They are call'd *Power*; and by that we have had the Great Truth of the Gospel Continued, so-as to be Restor'd to us in the Reformation, by their Constancy of Declaring, and Maintaining, Professing, and Teaching the Truths after Godliness, the Doctrine of Salvation by Christ; And this in Regard of the Darknes of that Time is call'd *Prophecy*; and *Power to Prophecy*, in regard of Miraculous Virtue in so doing; For there hath been a Connexion, a linking between *Witness*, and *Witness*, between one Age of *Witnesses*, and another Age; and with the Reformation it self; which we are All so willing to acknowledg. It hath been from the *Power*, God gave to his *Two Witnesses* in the midst of all the Barrenness, and Darknes of the *Papal Apostasy*: These are the *Two Olive-Trees*, the *Two Green Olive-Trees* Emptying their Oyl into the *Two Golden Candlesticks*, that stand before the God of the *Whole Earth*; not by might, nor by *Power*, but by my Spirit, saith the Lord of Hosts.

These were the worthy *Witnesses* of Christ throughout that Dark Time; when no man could any sooner look out with any of the purest Truths of the Gospel, that stem'd that *Apostasy*, but presently *Heretick*, *Heretick*, was cryed out upon him; or since the Reformation among those, who hold of the part of the *Synagogue of Satban* some Finer parts of that *Apostasy* venerated, as purer *Antiquity*; *Schismatick*, *Schismatick* was as vehemently Fasten'd on any one, if he broach'd any thing, (as they call it,) against the *Hierarchie Church*. They have been *Anathematized*, *Excommunicated*, Prosecuted with Corporal, or Pecuniary Punishments, even to the most cruel Deaths, and Imprisonments: *Fire* hath been call'd down from Heaven, and fetch'd up from Hell, against them; yet notwithstanding a Miraculous Power hath been given to them, to *Prophecy* for the 1260 Days.

I know, Many cannot understand, how these *Witnesses* could be said to *Prophecy*, while they lay Dead *Three Days*; and an *Half*: But I have endeavour'd, in a peculiar Discourse to Assoyle that also in the *Vision of the Witnesses*; and to shew, that as it is said of *Abel* the first Martyr, *Being Dead, he yet speaketh*; so of these his Successors, although *Kill'd, they yet Prophecy*. And it is much more plain on their

their side ; For their Death, however Violent-Natural also, yet is chiefly *Mystic* ; They were Kill'd, as *Witnesses*, Hateful, and Cursed *Hereticks*, being the *Sambenito*, the Disguise whereinto they were presently put ; but still they Prophecied, tho they were slain : And in this Sense also they continued Prophecying, because, as any were Naturally Killed, others still rose up in their Room ; and which is great Miracle ; They were Dead, yet they could never be Buried ; The People, Nations, Tongues and Languages would not suffer them to be Buried, because their Doctrine, however Condemned before hand, was still kept above-ground, as we speak, in several parts of this Universal Roman Empire ; under the Pope and his Ten Kings, the Princes of Europe, notwithstanding all their Fury against it, their Joy in hopes they had suppressed their Prophecy, and their sending Gifts one to another for it, yet it hath, and shall continue to the Kingdom of Christ, in regard of which to Come, till it comes, Their Doctrine is call'd Prophecy also.

And All this may be most justly Styled Miracle, because it is not in the Train, and Connexion of Things according to the general Order, and Government of the World. For so when Men Dye, even all the Living World is in haste, They be Buried, what way soever it be ; But these *Witnesses* were not suffered to be Buried. Their Doctrine, their Slain Testimony must Remain Above to Annoy, and Nufance the Papal and half Reform'd World.

And with these Gospel *Witnesses*, Those Gospel Miracles before Named, were Deposited all this Time ; the Turning and Changing Men from Sin and Sathan to God, which must needs be Miracle ; For in the Train and Order of Things, a wicked Man will go on in his Wickedness and Lewdness, and not be purged from it, till he Dye : All the Justifying, Sanctifying Grace of the Gospel, the Dying and Sleeping in, and by Jesus, tho by Violent Deaths under the Rage of Persecutors, was all in the Tenure, in the Conveyancings of these *Witnesses*. Churches are Candlesticks Fed from these *Sons of Oyl*, Ministerially ; Originally from Christ, and his Spirit.

Consider then, Spiritual, Inward Miracles, Miracles apprehended by Faith, and Scripture-Reason, never ceas'd ; For if they had, the Everlasting Kingdom given to Christ, must have Ceased ; And this is an Infallible Argument, there shall be a Return of Miracles in an outward, and Glorious Appearance, because inward Miracles, to which the outward, as an externe Trans-

Transparent Air, are Due, have never ceased. The outward shall, whenever the Reasons of State, as I may say, in that Kingdom shall Require it, appear greater, than ever yet; and this I propose to Universal Consideration, but more especially, of the Wise, *Judge you what I say.*

2. In the Second Place, I will propose the Judiciary Miraculous Power, The Spirit of God affirms, the Witnesses to have had, and this consists of several Particulars.

1. *Fire proceeds out of their Mouths, and Devouteth their Enemies; And if any one will Hurt them, in this manner must he be Killed:* Rev. 11. This was indeed a *Bringing down Fire from Heaven.* Now what was this, but a denouncing the Judgments of God upon *Antichristianism*, that shall so surely be Fullfill'd in their Season; And of this there are many great Witnesses, and Monuments; In the Darkest Times, there were those that let Fly, as we speak, against the Papacy, who spared not to call the *Pope, Antichrist* to his Face; to Affirm Christianity was Turn'd into *Paganism* among them. *Fire went out of their mouths* to this very purpose to Threaten that *Antichristian Monarch*, and his, so call'd, *Catholick Church*, with all the *Vials of the Revelation*, the *Plagues*, and the *Curses of it*; to say, God abhorrd it, and would Bring it into Judgment; And tho the *Witnesses* were Slain before men, as Witnesses of Lyes only, by the *Anathemas*, *Excommunications*, Brands of *Heresy* Pour'd out upon them; yet that *Antichristian State*. These Witnesses of Christ, had Power to Kill, Ten Thousand Times more; For all that they have spoken, shall certainly, and everlastingly be Fullfill'd upon it; and it is condemn'd already by the Mouths of so many Servants of Christ; of which each Particular Soul of that Antichristian Union going out of this World hath Found the dreadful effects; of which the Reformation hath been the effect, and stands a Monument; of which many severe Judgments by *Mahometans* and others; Many strokes from Heaven have been the Evidences; and in Regard of which Threatned, and Executed, The Witnesses a c, and were accounted by the *Antichristian World*, their Tormentors. But the Illustrious Fullfilling is yet to come, when that wicked one shall be Consum'd, or carried off by the *Breath of Christs Mouth*, in the *Preaching the Everlasting Gospel*, and utterly Abolish'd by the *Brightness of his coming.*

2. The Second Thing, in which the Spirit of God sets out the judiciary Miraculous Power of the *Witnesses*, is ; *They had Power to shut Heaven, that it should not Rain in the Days of their Prophecy* ; Now what was this ? It is taken from *Elijah's* swearing in the Name of the *Living God* ; There should be no Rain, no Dew for three years and an half ; 1 Kings 17. A Symbol of these Three years and an Half of years, or 1260 years ; For so I understand them : Yet with Relation to a de per Time, like that of our Lord's Lying in the Grave a part of Three Days ; For which Reason they are call'd Days, and signify the Three Times and an Half, as Days in all Languages Import Seasons.

Now the Doctrine of the Gospel, and indeed all Instruction is Compar'd to Rain, and Dew in Scripture ; *My Doctrine shall drop, as the Rain, and Distil, as the Dew* ; The Doctrine of the Gospel after the Ascension of Christ, is expressed by Gods sending a plentiful Rain, whereby he Confirm'd, Strengthen'd, or Refresh'd his Inheritance, when It was weary, Psal. 68. 9. So in the Prophet, the People are Call'd to, to Break up their Fallow Ground ; Till God come, and Rain Righteousness upon Them, Hof. 10. 12.

The Shutting up of Heaven therefore in the Days of their Prophecy, that It should not Rain, shews,

1. That there should be, as is very well known, was, a very Dark, and Barbarous Time, as to all Learning, and Knowledge in the Moons of the Apostasy ; that Chill, Fruitless Planets of the Night ; from which the very Borrowed Beams of the Sun Fall Cold, and Languid, and without Vigor, or Pregnancy.

2. That there should be an exceeding Drought, and Barrenness, as to all Gospel Doctrines in their Life, Purity, Sweetness ; And how Remarkable this was, all Protestants are, I hope, Sensible ; except they themselves Love still those Corrupted Pits, and Cisternes of Popery ; or what hath the brackish Taste thereof !

3. That there should be a very sad, and woful Turning of the Earth, or the Hearts of Men, under the Name, and Profession of Christianity, into Iron and Brass, as to all Gospel Softness, and Fruetification.

3. And this will be yet clearer in the Third Particular, They have Power to turn Water into Blood, into the Blood of a Dead man ; (as another Expression of the Revelation gives it us) that is, that hath no Motion, Circulation, Spirits, Activity ; shewing

the utter Ineptitude, nay, Impossibility of Popish Doctrines; as of Justification by Works, Transubstantiation, Pardons, Indulgences, Pennances, Pilgrimages, Worship of Saints, Angels, Virgin Mary, Saints; to be the Instruments of Conveying Life to Souls, any more than the Stagnated Blood of a Dead Man to give Life, or Motion to the Body, in which it is so Arrested, and Congeal'd.

But as *Elijah* said, *As the Lord Liveth there shall not be Rain, nor Dew, but at my word.* So the Witnesses may say, but at our word, at our Doctrine, according to the Plainness, Purity, Sincerity of Gospel Preaching; *If they had stood in my Counsels, They should have turned Sinners from their evil ways.* When men cull out the Morality of the Gospel only, and our own Workings; as many, even of the; *Styled Reformed* do; little else; Neglecting the Holding out of Christ in his Blood, in the mighty Grace of his Spirit; Hence the Doctrine of the Gospel becomes as the Blood of a Dead Man, without Power of Conversion.

But it may be said, would the Witnesses, or should they; ought they to shut Heaven, or to turn Waters into Blood?

I Answer, The Preaching God hath given them to Preach, the Word, he hath given them, they must speak, they must Preach; If God hath given them to declare the rare, and Seldom Conversions, the Lowness, and Penury of True Gospel Doctrine; the Heavens shut during the days of the Apostasy, they must Declare it; their Declaring it done is the doing it; what the Prophets Declare, They Do; as God says to *Jeremy*, I have set thee to Build, and to Plant, to pull down, and to Destroy; So God Set these Witnesses to shut Heaven, to turn Waters into Blood.

Again, as Christ Taking to himself the Instruments of a good Shepherd, condemned the Instruments of the Foolish Shepherd; and forsook all the Preaching of the Scribes and Pharisees into Folly; by Preaching himself with Authority, and not as the Scribes; So the Witnesses shut up Heaven, and no Rain falls but at, or by their Word, and they turn waters into blood, by Preaching Plainly, and Powerfully, and Sincerely, the Truths of our Lord Jesus Christ; And even many Souls perceive it of them, as they did of Christs Preaching; They find the Dullness and Deadness of other Preaching by that.

Thus God hath given Power to the Witnesses; It is given to them to turn Waters into Blood, and to shut Heaven; that is; to Preach sincerely themselves; And to shew other Doctrines, Poisonous, Ruinous to the Souls of Men.

Thus at this Day, all the Doctrines, that turn from Christ, and Free Grace; that is, from the Spirit, and Power of Christianity; They are Discover'd by the *Witnesses* to be Destructive; The Sheep that come up from the *washing*, have Teeth white as Milk, washed with the sincere Milk of the Word, purified from this blood between their Teeth; the Blood as of a Dead man; They hang out the Scarlet Thread of Christs Blood; They set up Christ, and Christ Alone; and so there is none Barren among them; They are blessed with doing Good to Souls; made Wise to Win Souls, and to turn many to Righteousness.

4. The last Miraculous Power they Exercise is, *They smite the Earth with all Plagues, as often as they will*: That is, they may, as Freely as They Desire, Declare the Judgments of God, even those *seven last Plagues*, that shall make an end of the Antichristian State, and of all the Enemies of Christ; yea the whole Corrupted State of this Earth; and all they say, shall certainly be made good, and Fulfill'd; even as the Plagues Moses was Commanded by God to Smite the Land, or Earth of Egypt with, and which had their full effect, are Recorded as Miracles of Judgment; even so shall the smiting of *Spiritual Egypt*, and its Earth be found to be, when the Seal in their Foreheads is Removed, and all they have spoken and done fully understood in the Light of that Day.

But this [as often as they will] tho it seem altogether a word of Concession, and Leaving the Matter to their Freedom, and Choice; yet it indeed gives the Faulty Reason on the part of the *Witnesses*, why Popery has not been more prevail'd against, even throughout the whole *Time, Times, and Half Time* of the *Apostasy*: For the Wise, and Holy Counsels of God do not Remove the Faults of Mens Actions which bring those very Counsels to pass; as we see throughout Scripture in the greatest Instances, as in *Judas* and all the Powers, that Joyn'd in Crucifying the *Son of God*; They were never the less *wicked Hands*, because they did what God had determined in his Counsel and Fore-knowledge should be done; And while the *Jews* heard the Voices of the Prophets, they did notwithstanding, most Evilly, Fulfill them; Even so the *Witnesses*, not having a Will to smite so much, and so often, as they should, and ought, have fallen under Blame by our Lord: And this helps us to understand what Christ says to those Two Churches, even the two Candlesticks, standing before the God of the whole Earth in the Time of the

Apostasy, Pergamus, and Thyatira; To one it is said, I have a few Things against Thee; That thou hast them, who hold the Doctrin of Balam, &c. To the other, I said, I have a few Things against thee; That thou sufferest the Woman Jezebel, &c. Now these small Things may be very well Interpreted; They did not will, so much as they should have willed; However, they are called small; or Little Things; because they were indeed under an Overpowering, as well, as an Under-willing.

But surely *Sardis*, the Symbol of the Churches under the Reformation (except in the Few and Small undefiled Names) and yet more especially, the *They* on the part of the Synagogue of Satan, are under much severer Censure; that they have not *Will'd* more to smite the *Antichristian Earth* with the Predictions of Divine Judgment upon them; who have a Name to Live, and yet are Dead; who have not strengthen'd the Things that Remain, but are ready to Dye, in order to the Kingdom of Christ, nor Fill'd up their Works before God; who have not stamp'd with their Foot, and with all possible Zeal Prophecy'd, Prophecy'd (as God Commanded *Ezekiel*) the Ruin of *Babylon the Great*; who as *Jeboabaz*, have smite only Thrice, and Staid, when they should have smitten Six, or Seven Times, till they had Consumed *Babylon*, and cut it off Root and Branch; For the Reformation was the Arrow of the Lord's Deliverance, but not pursued to the utmost, as 2 Kings c. 13 15. And this is signified by the *Thunders*, that opened in the Reformation then Sealed; and so it hath sunk and gone backward, and not forward; and so it will be to the End of the 1260 days; we have rather been Giving back to *Egypt*; this should stir up our Zeal to smite to the utmost now with the Arrows of the Lord's Deliverance; and tho many who have gone further than others, have been Laugh'd at, Despis'd, Persecuted by them; Them especially of the Synagogue of Satan; as *Rath, Heady, Hot, Fanatical Persons*; yet at Last it shall be found to be under a Divine Commission to smite, as often, as they would; and all they have said shall have the full Effect, even as greatest Miracles, and Justified as true Interpretation of Prophecy; Neglected too much, by the Learned, under pretence of a Sealed Book.

And thus far I have shewn, That Miracles have not in the Inward Spiritual Part been cut off, but have run along the whole *Apostasy*, tho underground and Invisibly; But they shall now within short Time appear in their Glory.

C H A P. IX.

An Enquiry upon some late Miraculous Appearances of God according to his own Will, that look like a Beginning of Miracles Returning ; and how far they give Encouragement to wait upon God in any Case of Extremity to do for us above his ordinary Course of Providence, or Government of the World.

T O U C H I N G the late Miraculous Appearances, I will not say, more than we generally know of them, that such things then were.

*The Fr. maid.
Mrs. Salvage.
The Shepherd
near Hitchin,
Hertfordshire.
Sir D. C. of
Glocestershire*

1. Because the particular Instances, altho an *Atheist* does not know (I Believe) what well to say to them ; yet they do not Rise to so great a Heighth as to Argue upon them alone.

2. Because I do not observe, God is pleas'd to go on, and joyn them with others in a continued *Series*, or Course, that should strengthen one by the other, and make All together more considerable, remarkable and demonstrative of Divine Power.

3. Because altho I see no more Reason to doubt of them, than of any Miraculous Appearances of God, that Rest on Human Testimony only ; yet I cannot, but put a great difference between all Human Judgment on Miracles ; and those, which the Holy Spirit hath Recorded, as such.

I shall therefore Place no other sense upon them, than this only ; that they are Providential Awaknings, and Alarms of such a Returning Power of Miracles, as upon all the foregoing Discourse, and the Arguments of it, we have Reason to expect.

As to the Question therefore propos'd, I will give an Answer in Four Assertions how far we may in any Case ground Expectation of a Miraculous Power.

1. The Time of the Return of Miracles is not yet; because the Days of the *Four Monarchies*, and particularly the *Time*, *Times*, and *Half Time* of the last State of the Fourth Monarchy, or Roman Papal Apostasy, are not yet expir'd; nor the Kingdom of Christ yet in its *Succession*. So that though our Time, as the Lord speaks, is always ready, we have great need, in all regards, of the Miracles of Mercy; But his Time is not always; It is not yet. If that Time be not yet, we cannot look for any Miracle in our particular case, with any certain Assurance we shall receive it. This is a Rule in all Cases, not to measure Christ's Time, God's Time by ours, *John 7th v. 6*.

2. The Time of Miracles Returning may be very near, and yet no Miracles till that very Time, be wrought: *John the Baptist* was the immediate Forerunner of Christ, and yet it is expressly recorded to us, *John did no Miracle*. That was no Argument the Miracles of Christ, and of the Apostles, were at a distance; No more is it that the Return of Miracles is far off; Because we may at the present be without Ground, or Encouragement, that any should be wrought for us, as yet.

3. That Great Admonition of our Lord's, concerning Miracles, should be alway on our Thoughts, *Luke 4. 25* I say unto you, there were many Widows in the Time of *Elijah* the Prophet; but to none of them was *Elijah* sent, but to her in *Sarepta*, a City of *Zidon*. And there were many Lepers in the days of *Elisba* the Prophet, but unto none of them was he sent, but unto *Naman* the Syrian. This Christ spake, as the Answer that the Great Physician gave, when call'd upon; *Physician, heal thy self: Whatsoever thou hast done any where else, do in thy own Countrey and City*. We may not think, on any Account, to oblige this Miraculous Power of Christ to us, because he hath pleas'd to extend it to any other; yea, though it be of a Time of Miracles,

3. Even in a Time of Miracles, Christ in doing great Things for his Servants, will not be *Limited to Miracles*. He expressed some Dislike, when he says, John 4.48. *Except you see Miracles, you will not Believe*; To Thomas, Desiring sensible Assurance; He said with Insinuation of Reproof; *Because thou hast seen, thou hast Believed*; *blessed are they, who have not seen, and yet have Believed*; Christ, as I have observed, before, drew many Souls to himself without any Miracle; Epaphroditus was not, when sick, and Nigh to Death, Healed Miraculously by Paul, from whose Body Aprons, and Handkerchiefs were carryed, and had Healing Virtue in them; and yet God had mercy on Epaphroditus, and on Paul also in him, and Healed him; God does great and Wonderful things for his Servants, and yet without Miracles: This is our great Consolation; he Works Miracles, and saves; He Works not Miracles, and yet saves; according to his own Will, he does All.

4. When all ordinary Means Fail, and the thing looks Desperate in Relation to all such Ordinary means; when the Fig-tree does not blossom, &c. yet we may Trust in the Lord, and Glory in the God of our Salvation; even at such a Time, our Feet should be Like Hinds Feet, and walk on our high places: In the Mount of the Lord it shall be seen; we may then come unto God; Oh thou that hearest Prayers, unto thee shall all Flesh come; And tho we cannot Find by Sense, we have the Petitions we have asked of him; yet by Faith we may know it; and he will give us outward Testimony of his hearing; for rather than his Servants should not find him a God Hearing Prayers, he will either put the working of Second Causes so together, that such putting together shall be next to Miracle; or rather than these Things should not be done for them, he will step out of the way of his present Ordinary Government of the World, and work a Miracle for them.

C H A P. X.

Wherein a Representation of the Excellency of the State of Miracles in the Days of Christ, and of the Apostles is given, That we may thereby Judg of the Return of such a State of Miracles, excelling even that in Universality, and reaching the utmost effects.

THat I may now draw this Discourse of Miracles to its Conclusion, I will Briefly draw up the State of the Miraculous Powers of the Holy Spirit, that were so Visibly, and Gloriously Acting in the Days of Christ, and of the *Apostles of our Lord, and Saviour Jesus Christ*; that none may say, *Lo here, and Lo there*, a Power of Miracles; or this, or that is the Time of them; but that the Time of them may be known to be *like the Lightning*; For as the *Lightning Lightneth from the East, and shineth to the West*; or as the very day, and the Brightness of it is known from all the Deceptions, and Mistakes of the Day, when it is not; so shall the True Time of the Return of Miracles be known by a Compare with the Standard, and Exemplar of them in the Fore-nam'd Time; For it was a Standard, and Exemplar above all other Times; All therefore must be measured by this; altho indeed in some Things, the Return of Miracles shall exceed, as the *fullness of Times*, or
of

of All Times in the *Second Coming* of Christ, exceeds the fulness of Time, Singular only, or of that *First Coming* of our Lord Jesus in the *Flesh*; Yet then there was an Offer of the Kingdom to the *Jews*, and it should have been Propagated to the *Gentiles*; but the Kingdom being refus'd, the Wonders could not be *Finished*, nor Miracles consequently *Consummate*.

1. The State of Miracles at the Time, I am speaking of, was Illustrious above any Time before, or since it, for the variety of Miracles; various Signs, and Miracles, and Gifts of the Holy Spirit, as we find in 1 Cor. 12. To one The Gift of Healing, to another of Knowledge, to another of Tongues, &c. So one hath an Exhortation, a Psalm, a Prophecy; yea, Then was Raising of the Dead. This was the First Fruits, the beginning of what was spoken by the Prophet Joel. Now by such a Variety of Miracles, how great is the Confirmation? One or Two might be Attributed to some unknown Cause, but such a Consort, and Harmony could be only Divine; even the Atheist would be puzzled to Sacrifice to his Occult Causes decently for such a Variety; God saw in the whole Creation, where Miracles were fit to be Planted.

Then Behold and look, Judg, and Distinguish of the Return of Miracles hereby; They shall Return in such a Variety, as may Testify their Relation to that Original Exemplar-Variety in the First Appearance of Christ, and his Apostles in them; and that together they may make up that one (however Interrupted in regard of Visible Miracles) pouring out of the Spirit before the great and Illustrious Day of the Lord, spoken of by the Prophet Joel, as aforesaid.

2. There were Commission'd Ministers of the Power of Miracles; the Twelve Apostles of our Lord Jesus; and some, that were as Gifted Brethren, sharing in the Communication of these Miraculous Powers, as we may perceive by the Seventy sent out by the same Power in some Regard, as the Apostles; and those Christians, to whom the Apostle Writes among the Corinthians, 1 Cor. 12. To One, To Another, such Power was given, &c. For hereby the whole Power became of greater Notoriety, of greater Authority, as in a Sanhedrim: as our Lord says to the Pharisees, accusing him of Acting by Belzebub; By whom do your Children Cast out Devils? Therefore they shall be your Judges, as in a Conneel. The Miraculous Efficacies were also of greater Disposition, and freer Distribution: Accordingly we may

suppose; The 144000 with the Fathers Name writ on their Foreheads; who learn the New Song First, and those who are Instructed by Them in it; shall very Universally, yet according to his Wisdom and Will, who is the Supreme Donor, be Endued with Power from above; as Ministers of State in the Kingdom of Christ, and Receiving Gifts for it.

3. These Miraculous Powers were Dispens'd in a Frequency, in a Continued Dayliness, in an universality; we find our Lord on all occasions dispens'd these Largeesses of Heavenly Bounty, and Compassion; He never denyed any; He extended them to his very Enemies, the High Priests Servant; onely he was (as it were) Repuls'd in his Grace, by the Unbelief of some; He could do no mighty Works, because of their Unbelief; that is, he declar'd himself so, that he might leave a Testimony against that Sin; and Warn all of it: Else He went about doing good; He Healed all manner of Sickness, and diseases. And so by the Apostles, This Miraculous Power was carried throughout the several Circuits of their Ministry. as the Apostle Paul Witnesses concerning his own, round about from Jerusalem to Illyricum; He Preached the Gospel with mighty Signs and Wonders, and Gifts of the Holy Spirit, Rom. 15.

And without doubt in the same manner shall this Miraculous Power Compass Sea and Land, in the Preaching the Everlasting Gospel to every Tongue, Nation and Language. And till this be I would Require none to believe, Miracles are Return'd, and then indeed it will be undeniable.

4. As there was thus a Power of Miracles given to the Commission'd Officers of Christ; and to his Gifted Servants; So there was a Faith of both doing Miracles, and a Faith of Receiving the Benefit of those Miraculous Efficacies; For as the Apostle speaks of All Faith, 1 Cor. 13. 1. *Viz.* Miraculous, or Wonder working Faith; So that I could; saith he, remove Mountains, &c. so there is a Faith of Receiving the Benefit of Miracles; For Peter, and John, and Paul are said, Acts 2. c. 14. To perceive a Faith to be Healed, a Faith of Receiving; And our Lord took notice of the Faith of the Centurion and others; altho it is True; In many Acts of Grace, there was no Regard we can Find to the Faith of the Receiver; but the mighty Power and Mercy of God Sallyed out upon Persons, by the Faith of the Ministers of the Miraculous Power; Having Mercy, because he would have Mercy: And it gives us an Emblem of the Grace and Power of Christ in Conversion, and bringing home to himself,

self; sometimes, as it seems in a way of Preparation; sometimes wholly without; but however it seems, it is certain; Divine Power and Grace Drawing near, did Erect that Faith, that is in the Wise Ordination necessary to Receive Christ, Grace Pardon, Justification, Sanctification; even as the Miraculous Power of Christ being abroad, and Drawing Nigh, Raised so generally a Faith in that Miraculous Power, so general; and the particular Drawing Nigh of Christ excited it in the particular Persons, on whom the Benefits were bestowed.

And thus in the Return of Miracles the Servants of Christ, both in Ordinary, and Extraordinary, Commission'd to Work Miracles, shall be *Cloth'd* with a Faith to that End; that those who can by no means Believe now, such a Power shall Return, will by Feeling that very Power comming upon them, and the *Hand-writing of the Fathers Name* by the Spirit on their *Foreheads*, will be fully perswaded of his *wondrous works*, being as near, as his Name, to *Declare it*; and these effects flowing out from it upon others, There will be a Rousing the Senseless, sleepy World, that knows not yet the Blessings near it, to wait for the Graces to be bestowed by this Power; Till these things are, No Opinions, or best Fram'd Discourses, No Essays, Beginnings, or Scatterings of such a Power can perswade (I know none would have it so) that Miracles are Returned; But when these are, none will be able to perswade the contrary; and in the mean time the Hopes, Expectations, and Prayers of Christians are hereby rais'd.

5. There arose then, and there will arise at the Return of Miracles, such full Assurance, such *Plerophory of Persuasion* concerning the Truth of Things, that they can be no more doubted, than the Assurances of the Light, and of the Day; and indeed, as *Cartes* Argues; Rational, Intellectual Assurance surmounts all Sensible, even so Spiritual Surmounts both Sensible, and Intellectual; and this, both as to matter of Fact, that indeed such things are wrought; and that they are wrought by God, by a Divine Power, and that herein is the *Finger of God*.

6. Herewith a mighty Stream, and Torrent of Truth pass'd along, and Fill'd the World with the Light, and Glory of it in very wonderful manner then, and shall much more do so at the Return of Miracles; that the *Isles shall wait for the Law of Christ*, his Name shall be great from the Rising of the Sun, to the going down of the same; The Knowledge of the Lord and of his Glory shall Cover

the Earth, as the Waters do the Sea ; The Light of one Day shall be, as the Light of Seven ; For so hath the mouth of the Lord spoken ; He hath spoken, and he will do it ; He will Work, and none shall let it : He the Lord will hasten it in his own Time ; No one of these things, shall want it's Mate, and tho it be wonderful in our Eyes, yet shall it be so in his ?

7. There was a mighty Power of Converting Grace, a change of the Hearts, Tempers, purpose, manner of Life, and Conversation of men ; as appears by the 3000 Converted at one Sermon of the Apostle Peters, *Acts 2.* a Real, and Sincere, and Sound Conversion, as the Spirit of God Implies to us ; saying, the Lord *Added* to that Number, then of his Church, and to his Church Daily, such as should be saved ; The Five first Chapters of the *Acts* plainly shew us, what the State of Christianity, and of the Churches of Christ was, before the Apostasy made some Inroads upon it, *c. 6.* *How they walk'd in singlen'ss of heart, all Spiritual Joy and Gladness of Heart, in the Fear of the Lord, and had all things Common ; a Heavenly Spirit and Temper prevailed in them ; And so shall it be at the return of Miracles ; a Spirit of Holiness, Heavenly Mindedness, Love, Charity, Singleness of Heart, and all Purity shall come back with them ; For these inward Powers of Grace, and Divine Presence are the Life, and Spirit to Miracles ; when the one returns, so shall the other also ; and nothing will indeed so convince the World of a Divine Power, and Presence, as to find it self thus Chang'd, and quite other, than as now it Criminates, and recriminates upon it self ; as it now perpetually complains of, Accuses, and Condemns it self.*

8. As in the Miracles of Christ, and of the Apostles, there was a great Offer of the Kingdom of God, and of Christ, at that Time to have Appear'd, as Christ says ; *Be sure the Kingdom of God is come upon you ;* and Christ Commands the Apostles to Preach the Kingdom of God in the Doing of Miracles, as I have fully shown ; And it did indeed then come in the Spiritual State of it ; so at the return of Miracles, that Kingdom shall indeed without any further Delay come in the Highest, both Spiritual Glory, and outward Manifestation of it ; in which regard Miracles, as I have manifested through this Discourse, shall be most Universal, and to the highest Efficacy ; Because the world to Come, which is the Kingdom of the Second Adam, the Lord from Heaven, shall be prepared for, and effectually brought in thereby ; so that till the Time of that Kingdom be in its Succession, There

There can be no such return of Miracles, expected; and that, as I have shewn, cannot be, till the *Four Monarchies* are fully Expired; For the *Kingdom of Christ* and of this *Monarchy* cannot mingle; As therefore the Miracles proper to this *Kingdom* have been more Interrupted by the Course of those *Monarchies*; and especially the *Three Times*, and *Half* of the *Last State* of the *Last Monarchy*, than at any other Time; so they must be fully ended, and the *Kingdom of Christ* be Proclaimed, according to *Rev. 11. The Kingdoms of this World, are become the Kingdoms of the Lord, and of his Christ; and he hath taken to himself his great Power to Reign; and then shall Miracles, the mighty Powers of the World to come, Return again to Husher it in; even a Stated Power of Miracles, as in the Days of Christ, and of the Apostles; as our Lord says, I work Cures to day and to morrow, &c. A continuity, a Connexion of one Miracle with another, a Miraculous Power waited at his Hand, at his Right Hand, a state of Miracles there was, that God was Magnified, who had given such power to men; a settled Power; the Account he sent to John the Baptist of himself; was, The Blind receive their Sight, the Lame walk, the Lepers are Cleansed; and that great Spiritual Miracle running along; The Poor are Evangeliz'd, and under the Power of the Gospel: Messiah and his Kingdom, and the Power of Miracles are always joyn'd; mighty in word and deed, in doing good, Full of Compassion; because he himself took our Sickness, and carried our Sorrows; and so heal'd, as in Mercy to himself; that it might be truly said, Physician, Heal thy self: The Apostles, as Ministers of State in his Kingdom, were Ministers of Miracles, Freely Received of this Power, and commanded, Freely to give; and so we find they did, and with that Power, that the Shadow of Peter, and the very Linnen touch'd by the Apostle Paul, conveyed Cure; insomuch, that the very Pagans, in sense of Divine Power, said; The Gods are come down among us, Acts 14. 28. And surely when that Kingdom of the Restitution of all things, shall actually appear; then in all things it shall be fulfilled, that our great Prince hath Received Gifts for men, even for the Rebellious also, that the Lord God may dwell among them, Miracles shall Husher it in, and Miraculous Powers shall Found, and Settle it.*

C H A P. XI.

The Inferences from the whole Discourse of Miracles; Tending to make Wise to Sobriety, concerning Them; and to all Holiness and Heavenly Conversation; are Recollected and Presented.

Inference 1.

Miracles indeed from Divine Power are able to bear the severest Tryal and Examination, because they give Evidence of themselves to the whole Man; not always to the outward Sense; For, as hath been before remarked, the *Words of Christ are Works*. Now Words of Great, and Supernatural Efficacy, are Miracles to, and before the sense of Mind; but not to the Outward Sense: So they were to the *Woman of Samaria*, Behold a Man (saith she) that hath told me All that ever I did; Is not this the Messiah, or the Christ? John 4. 29. and the Samaritans said to the Woman, We believe not for thy Words or saying, but we have heard him our selves, and know, that This is indeed the Christ, the Saviour of the World, v 42. And yet here was no Miraculous Appearance to the Outward Sense; and so our Lord says, *Blessed are They who have believed*, and yet have not seen. Now whatever produces Faith, is Miracle before the Mind; For it is the mighty Power of God that works in all them that believe; Even as Miracle before the Eye is sensible Miracle. Yet generally Miracles did commend Themselves to both the Inward and the Outward Sense; and so that their most obstinate Opposers could not Resist their Evidences. They could bear the severest Scrutiny, sustain the uttermost Test and Tryal.

When

When the Enemies of Christ, of his Doctrine and Miraculous Power, at any Time sat in Judgment on Christ, and his Miracles; They were Confounded and Amazed; They were forced to *lay their hands upon their mouths*, and to keep silence. This is the Excellency of the Miracles of the Gospel; when the Juggles, and Cheats, and Tricks of the Devil, and of All Deceivers, may be easily found out, if they are but search'd into; They must be swallowed in silence, and believed in the Dark, or they vanish: What an Abundance of the *Popish* Miracle have been Trac'd and Tracked, Like their Story of *Bell and the Dragon*; that they Falsly put in their *Scriptures*, or *Bible*, the very semblance of their Miracles), to the Juggle and Cheat that lay under Them! But the Miracles of the *World to come*, and of the Kingdom of Christ, are the Greater, the more they are Eyed: They have no Enemies but Ignorance, Stupidity, Trick and Unbelief.

We have an Admirable Instance of this, *John 9.* in the Cure of the *Blind Man*; The Neighbours had it in question, and were convinc'd first; the *Pharisees* emptied it, from *Vessel to Vessel*; They Examined it at all Lights; the Man being *Blind* himself, his *Parents* were every way sifted, and the Matter canvass'd; and all they could do, was to drop the Cause, as they say, and in their own defence to Excommunicate the Person on whom the Miracle was wrought: They cast him out Juridically, v 34.

Again, We shall find the *Jews* sitting in Judgment upon a Miracle wrought by the Apostles; And what was the Great Effect of it? *Acts 4. 21.* The people Glorified God, seeing the miracle of Healing that was done. The Apostles *Peter and John*, had by the power of Christ heal'd a man *Lame from his mothers Womb*, c. 3. v. 1, &c. Now They beholding the man which was healed, standing with them, They could say nothing against it. Observe, They fain would have Remonstrated unto it, but could say nothing against it; and the Result was, *What shall we do with these men?* For that indeed a Notable Miracle hath been done by them, v. 16. is manifest to all them that dwell in *Jerusalem*, and we cannot deny it. So that here was the Great Excellency of the Miracles of Christ in his Time, and in the Time of the Apostles: There was such Evident Matter of Fact, it could not be denied by Sense in what pertain'd to Sense, or by the Mind in what pertain'd to Mind.

Inference 2. This Ponderous, and Tremendous Consideration Rises from hence ; We ought to give the more Eaynest Heed to the things that have been spoken , lest at any time we should let them slip ; For if the Word spoken by Angels was stedfast, and Every Transgression and Disobedience, received a Just Recompence of Reward, How shall we escape, if we neglect so Great Salvation, &c. If the Salvation was so great, and God brought it in, and surrounded it on every side with Miracles, or Miraculous Power ; Oh how shall we escape, if we neglect so great Salvation, so Almightyly Testified ?

I appeal to All, whether we do not Think, God dealt Righteously with Pharaoh ? whether he had not a great deal of Patience with him to shew him Miracle after Miracle, although he after Buried him in the Red Sea ? and whether he did not deal Righteously with Israel in the Wilderness, that for Forty Years saw his Works, and yet did alway Err in their Hearts, and did not know the ways of God, though their Carcases Fell in the Wilderness ? and whether seeing the Miracles of Christ, and yet Rejecting him, They Crucified him, and were delivered up to the Romans not many Years after ; and are now scattered over the Face of the Earth ; because they sinn'd with so high a hand against a Miraculous Power, so exalted before them

Now if God bare so Great Witnesses to that very Gospel, we have now confirm'd with Signs and Wonders, and divers Gifts of the Holy Spirit, How shall we escape, if we neglect so great Salvation ! Oh therefore let us look to it continually : If God hath been at so great Expence (as I may call it) in the manifestation of Himself, as to give us the Gospel sealed with such a curious Needle-Work of Miracles, with such a Rich Explication of the manifold Wisdom of God ; Oh, how shall we escape, if the Gospel-Faith, Repentance, Holiness, be not found in us, which will convince us of Great Neglect of it !

If it be said, what was Miracle undeniable to the Beholders, hath lost the Force of Miracle to us, to whom it is gone out of Matter of Fact into Historical Account, Tradition and Discourse, I answer to this in a Third Inference.

Infer. 3. That which presses forward the Exhortation, and Answers the Objection, is, Let us consider, and deeply weigh, that God sealing any Doctrine with Miracles, declares the Intrinsic Value, and worth of that Doctrine, the Fitness of it, to

to bring Souls into the Kingdom of Christ: Miracles are only a sensible Declaration of the Intrinsic Excellency of the Doctrine; whether They are present, or absent; The Excellency of Divine Truth is still the same; For Miracles are never a Seal to a Blank. The Writing hath the Essence of the matter, whether the Seal be at every Line, or not: It is enough, It is once set: It needs not be set a new, every Time, It is Read: The Fine of Miracles once pass'd, the Gospel as a Deed of Uses imports the Sense, and Virtue of All, and carries it, and the Fine of Miracles, as I may call it, along with it, however, but once pass'd. Miracles are no more necessary continually, than One Rising on all Occasions from the Dead. But the Divine Excellency, and Truth of the Doctrine is always the same: Christ coming, and speaking Things of so Supreme Excellency, that *never man spake like him*, did also the works, that *no man else ever did*. Hence it is alike Infer'd; *If I had not come and spoken, they had had no Sin, but now they have no Cloak for their sin; and if I had not done among them the Works, no man ever did, they had had no sin*. Conversion therefore hath been without Miracles, and with Miracles; Not therefore by the Vertue of Miracles, which of themselves raise no more than Wonder, without the Spirit of God working with the Truth of the Gospel; and that without Miracles is most Efficacious. Miracle can do nothing without the principal Truth; even the Divine Spirit never works by Miracles without the Divine Doctrine; It continually works by that without Miracles; many, who themselves wrought Miracles, shall yet have that dreadful Sentence upon them, *I know you not, depart from me, you that work Iniquity*. A man may have a Faith Removing mountains, and yet be nothing, Matt 7. 22. 23. 1 Cor. 13. 1. It is certain therefore, Conversion follows not Miracles; But Miracles have and shall indeed Follow the mighty Power of Converting Grace, working with the Gospel; as at the Time of Christs Appearance in the Offertures of his Kingdom when here upon Earth, and by the Apostles; so at the Glorious Appearance of his Kingdom; Great and many workings of Miracles; so great Conversions, many Converts; and therefore by the way, let me give this very-Serious, and Practical Notion; It may be, we should look upon our Selves, as Persons highly Favoured of God; If we could Heal Diseases, or do any thing that would look like Miracle; But it is not so great a Thing, as a Power to Touch Christ, and Believe in him; To Conquer the Lusts, and Corruptions of our own Hearts, and

the Impurity of our own Spirits; The Faith that Touches Christ, and Draws *Virtue* from him, is a far more Excellent Faith than that which can Remove Mountains, or Heal Diseases. If we had a Power of Miracles, it would indeed amaze the World, with the View, and be a kind of Nine days Wonder; But it would Flatten upon the Hearts of Men by being daily; They would grow familiar with it, and Resist it, as the *Jews* did, as *Pharaoh* did; If the Power of Converting Grace did not go along with it; But this Inward Power is all pure, perfect Spirit, and never fails; Tho Christ will say to many, that had Cast out Devils, and did many wonderful works in his Name; I never knew you, depart from me, you workers of Iniquity; yet to them, who have by Faith Deriv'd from him Righteousness, Holiness, Victory over Sin, Vanity, Lusts, and Corruptions, over the World; that have Receiv'd Renovation, Mortification, Healing of Heart: Christ will never Profess, I know you not, depart from me, you workers of Iniquity. Agreeably therefore to this, when the seventy Returned, and gave Account of their Success, and Christ gave them Power to Tread on Serpents, and Scorpions, &c. Yet, saith he, In this Rejoice not, but Rejoice that your Names are written in Heaven.

Oh! what an Admirable Thing is True Grace, Faith, Repentance, Love, Hope, Obedience; How curious is the Inlay, and Variety, the Curious Needle Work, like the Variety of Miracles in the Times of the Apostles, or, as *Solomon* speaks in his Song, there are all Spices, and Perfumes, all the Richest Perfumes, and Powders of the Merchant in the various Graces of the Spirit; of which the Diversities of Miraculous Operations were but the outward Counter-point; And therefore herein, we may understand the Supernatural Excellency of Grace, and Salvation by Christ; Even as we Acknowledg Miracle far above Nature; so the Salvation of the Gospel being most Perfect Miracle is in every Thing above Nature; Works of Righteousness we have done, is Nature; If we are sav'd by them; It is then indeed no other than Nature; but if by the Free Grace of God Pardonning, and Accepting through the Righteousness of Christ; This is Miracle; Works done by Free Will is Nature; Works done by the Grace and Power of the Divine Spirit is Miracle; Oh! how great a Tryal is this of Doctrines; whatever enters into that World to come, whereof we speak with Acceptance, is Miracle; a part of that World to Come; And though what we call Nature now, is indeed Grace from the Mediator; yet It

is so mix'd with the *Apostasy*, that if it is not sublimated, Raised to the Height by Grace, it will subside, sink down to the very Bottom of the *Apostasy*.

Lastly, Miracles Rightly considered shew the Order, even the Primary Oorder of Grace: For as Miraculous Power was first in Motion, and Manifestation of it self, ere there could be particular Application; and not only so, but there was a particular Approach of such Grace ready to Work, which excited the Faith of the Person, that was to Receive the Benefit of the Miracle; and so the Miraculous Power Entred; where Miraculous Power had no Place, there Unbelief prevail'd, and no mighty Works were. or could be done: Even so in all the Spiritual Miraculous Powers, The Grace given and Working: Faith and Repentance, and Obedience first Enter, and then the Graces Themselves: For Grace, even as Nature Fabricates, and Raises its own Habitation, or Reception, Even by it Self: So it is not of him *that willeth*, or of him *that runneth*, but of God *who sheweth mercy*; Yet it is our Duty to pray earnestly for Grace in ourselves, and others; even as it is our Duty to wait upon All Means, to wait especially on Grace it self.

Infer. 4. How admirable is the Gift and Grace of God, in Removing out of the World that Diversity and Strangeness of Tongues; that both in different Words and Sounds, as well as different Pronunciations of the same Words, came in by a Miracle of Judgment on the *Builders of Babel*; and hath continued a certain *Diagnosick*, or Brand of the State of Confusion, whose Base and House is in the Land of *Shinar*, the *Antichristian Babylonian Kingdom*; most contrary to the Kingdom of *Salem*, and to the True *Melchisedec*, *Jesus Christ*, King of Righteousness, King of Peace: Now therefore at his first Appearance in his Kingdom, and the Preaching of the *Everlasting Gospel* by the *Apostles* in an Offerture of it at that time, and a Pledge of what shall be; There was a very Illustrious Specimen of the *Babelism*, or Confusion of Languages Removed: Yet it shall be much more illustrious at the utter Fall of *Babylon*, and its Kingdom; For then the Lord shall turn to the People universally a pure Language; They shall All speak the Language of *Canaan*:

And

A Discourse of Miracles.

And this must needs be so, when the Everlasting Gospel shall be Preached to Every Tongue, and Language under Heaven; Then must there be either one Universal Language Spoken, and understood by All, to Preach it in; or else there must be an Immediate Passing out of one Language into Another, both in Speaking and Understanding; Either of which is most undeniably the Work of that Infinite Power, that made mans mouth, that gave it speech, and then Activity of Reason, Turning every way, and guiding that Speech: This alone can Conciliate those both Different Voices, Sounds, Accents, and manners of Pronunciation, that are found in Different Languages, or Tongues; and the Different Formings of the same Language; and Frame all into one Universal Character, or Sound and Expression of Truth, of the Gospel, most suitable to the Glory of that Universal Monarch, King of Kings Lord of Lords. Then also shall all that Babelism, or Confusion of Opinions, so proper to Babylon, concerning the Truths of the Gospel, be Reconcil'd into Speaking one Thing, being of the same Mind, and Judgment, and that perfectly, or to Perfection.

Infer. 5. And to conclude this Discourse; Seeing the Messiah, the Second Adam, the Lord from Heaven, and his Kingdom, his World to come, and these Miraculous Powers, even to the bringing forth the New Heaven, and the New Earth, are always together; Oh that moved by the Blessed Spirit, who says, Come; and Joyning with the Bride, which says, Come: we also Hearing, and Sympathizing, or moved Alike, may say, Come. Oh let it be said, Oh Zion, Thy King cometh. The Flock of Saints, the multitude of Them Come; The Lord our God shall come, and all the Saints with Thee: The Breaker shall come up before them. They have broken through, They have passed through the Gate, and are gone out by it; and their King shall pass before them, the Lord, even Jehovah, on the Head of them, Mic. 2. 13. Even so Come Lord Jesus, Come quickly.

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